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THE
JEWISH EXPOSITOR,

AND
Friend of Israel.

JULY, 1828.

A SERMON PREACHED AT THE CHRISTENING OF A CERTAIN JEW, AT LONDON, BY JOHN FOXE.

(Concluded from page 209.)

BUT this matter haply may offend you, (to repeat again somewhat of that I have spoken,) because his coming was contemptible, base, and of no reputation; because he was condemned to death, because he was crucified on the cross; because he died and was buried. But if every of these had not met, and been concurrent together in this one person, he could never have been the true Messiah; neither would I myself have acknowledged him. But you tarry gaping still after some gay glorious king. Well, and what wanted in this person, (I beseech you,) to the absolute measure of highest royalty? whom the Lord did so advance to the right hand of his omnipotent power; at the brightness of whose majesty you saw the sun lose his light, the earth quake; you saw graves opened, you saw stones crack in sunder, you saw also the veil of the temple rent in pieces. Or, if you did not see it

with your own eyes, your forefathers beheld them all, whereof they could never deny one tittle. So did they see him poor and base, you will say; I confess no less, what then? Yet they conceived not the power and force of that his baseness, nor how honourable that reproach was. In like manner they saw him dead, yet they conceived not the mystery of his death: they conceived not (I say) how it pleased the Lord by the death of this one man, to open a way for salvation to all people. They conceived not that the tyranny of the devil was vanquished by the ignominy of the cross, and that all sacrifices and shadows were finished by this only sacrifice. But so it pleased God the Father to give his Son to us, for a pattern of perfect humility, and by this means to glorify his only-begotten. The brightness of whose glory, if you do acknowledge, there remaineth matter enough to save you: but if you will not acknowledge him, this is also matter enough to condemn you. And will ye, or nill ye, you shall be forced to confess, that no counsel, policy, or device

of man is able to countervail the counsel of God, neither any force and power of men is able to withstand the power of Christ.

But I hope well of your amendment; for why should I not hope, when as I find St. Paul to conceive so well of your return again? Wherefore, ye men and Jews, seeing ye bear the name of Jews, (which by interpretation is called Confessors,) pluck up your hearts, raise up your minds, persevere no longer in your wonted obstinacy against your own prophets: withstand not from henceforth the manifest light of the Gospel! Let the profession of your faith be sound, sincere, and pure at the length; learn to understand the law of God after the spiritual meaning, and sense of the Holy Ghost; so shall ye begin to be accounted, according to the nature of your names, pure professors of the truth. Be not dismayed with despair, to attain everlasting life, because you crucified the Son of God; your error only procured this mischief. *God wills not the death of a sinner, but that he may be converted, live, and be saved.* The most horrible crime that may be imagined, can be no hindrance to salvation against him that will believe. Only acknowledge your wickedness, and repose your trust in the free promises of the Gospel, and ye shall freely receive the reward of eternal felicity, freely offered unto you. It is an heinous reproach against the glory of God, to be disobedient to the prophets; it is much more heinous to persecute and murder them: but to rack the Saviour of the world upon the cross, is of all other most execrable. Yet hath the Lord promised to forget all these injuries, if ye will but repent you of

them: neither requireth he the blood of beasts at your hands to purge those offences. Christ is the perfect sacrifice offered for the sins of all people. Only acknowledge your sins, brag no more of your own righteousness henceforth, believe only in the Son of the living God. If he were not the Son of God, declare then unto us who was his father in earth, if you can. If he were not a prophet, how could he, not only conceive in mind, but in words also foretell and express, the destruction of your nation, and the dismembering of your commonwealth, the abomination standing in the holy place: yea, every of them orderly as they ensued? How could he prophesy of his own rising again the third day, and of the sending of the Holy Ghost? How could he know the certainty of the calling of the Gentiles, the denying of Peter, and of many other things, partly come to pass already, partly to be accomplished hereafter? And if he uttered any one untruth in any of all these, condemn him for a liar. But if experience and approved evidence of the orderly successes and events thereof, have openly denounced his words to be true, what should stay and hinder you from the truth? For, to speak nothing of his miraculous works, tell us yet, if you did ever hear of the like, or if any skill, policy, or industry of man might possibly reach unto the like. But if this great and incredible power did so far surmount all ability of man's strength and capacity; hereof may you sufficiently gather, how you ought to judge of the inestimable power of his divine nature.

But forasmuch as the excellencies of heavenly things are of their own nature unsearchable, nor can

be attained unto by man's policy or worldly wisdom, but must be discovered by the only operation of Almighty God; I do most humbly pray and beseech the same God, the Father of our Lord and Saviour Jesus Christ, for his dear Son's sake, that as he hath as long sithence, according to his just judgment, executed his wrath against your unbelief, by cutting you off from your natural root, so it may please him of his infinite mercy, (whereby he is of power to plant you into your former dignity again,) that your hearts being delivered from the thick clouds of obstinate infidelity, our Lord and Saviour Christ Jesu, the only and undoubted Messias, may enlighten your souls, and gather you home again to your natural root; that is to say, that he will vouchsafe to reduce you again into his own family, with his elect saints, and make you partakers of his glad-some gospel and everlasting felicity: that as the root is holy, so the branches also recovering the natural verdure of their honourable stock, may be engrafted again by faith, from whence they revolted through unbelief. For performance whereof, to remove away all mistrust of well conceiving hope, as also to be of assured confidence, that the time of your recovery is even at hand, Saint Paul doth minister specially matter of comfort, who in the self-same sermon which he preached concerning the falling away of the Jews, doth only not set down his own judgment thereof, but also very plainly disclose that high mystery touching that blessed and joyful return of the Jews, revealed, as it were, unto him, by the secret counsel and determination of Almighty God.

Of the which I will speak

more hereafter by the help of Christ, after that I have debated somewhat with the Gentiles, whom the Lord hath called, and have in few words exhorted my dearly beloved brethren in Christ, to be mindful of those things, according to my simple understanding. And yet I see no cause why I should spend any long time herein; for I do firmly trust, that all those sayings are already noted by you, yea, and deeply imprinted in your minds, which the apostle doth teach here, touching the due observation of our calling, so that mine exhortation shall not be much needful in this place. First, I suppose that you are not ignorant of the great rigour that God executed upon his people, wherewith if he would have punished you, what might have letted him, I pray you? Yea, rather what was the cause, why he did not punish you? Do ye think that any of you were endued with any such excellency, as ye might thereby challenge any pre-eminence above the Jewish nation? Were not we sometimes even in the same plight that many Jews remain in at this day: to wit, unfaithful unbelievers in the sight of God? Then if God excluded the Jews for their unbelief, (as he did,) what argument might induce him to have more compassion upon the Gentiles, who were sometimes as void of faith as *they* are now? Whereby you may perceive, my dear brethren, how the inestimable mercy of God doth miraculously work in man's election, beyond all hope and capacity of man, *who hath compassion on whom it pleaseth him, and hardeneth the hearts of whom him listeth.* That it may rightly be said, *That it consisteth neither in the power of the willing, nor of the running, to obtain mercy,*

but in the merciful God. If this be not yet apparent unto you, look upon those Israelites that are yet forsaken of God; who were sometime in his favour, and you admitted in their stead. What was the cause thereof, I pray you? Thou wilt say, that the natural branches were broken off, that I might be engrafted in. It is true, indeed, they were broken off, as thou sayest. But, good Sir, this was not done for thy sake, but for their own unbelief's sake. And yet it followed hereupon, that we were planted in; neither is this false that thou speakest. But this is not the point I seek for; there is yet another thing, to wit, not whether the Jews were broken off; but I would fain know, what virtue was in thee, that might procure thee to be engrafted in their place? And wherefore should they, being natural branches, be hewn off? If you compare with them in antiquity of race, they did far excel you in antiquity of birth, and dignity of parentage; for they were your elders far, by which title they might lawfully challenge the pre-eminence of the birthright. If you stand with them upon deservings, how precisely did they pursue the prescript rule of righteousness; whereof thou didst take no regard at all, although in truth they were never able to attain the perfection they sought for! If thou contend with them in excellence of zeal, they wanted not very fervent and entire zeal, albeit their earnest bent affection wanted true understanding. If thou boast upon thy uprightness of life, surely we Gentiles were in no respect comparable unto them in conversation of life. If thou have no regard to the painfulness of the toil, or cstate of the calling, they did bear

the brunt and heat of the sun, and were then first, when as thou camest into the vineyard, scarcely amongst the last, even at the last cast. All which, notwithstanding, thou dost plainly perceive that they are rent off from the natural stock, whereupon they grew, and thyself being otherwise a starveling bough of a wild olive tree, and of an unfruitful stock, art adopted into the inheritance of the sons of God.

What shall we say then? Is God to be accused of ingratitude, because he departed from his own? or of inconstancy, for making innovation of his ancient covenant? God forbid. For he did never constrain the performance of his promise to any place or people. He made a promise to Abraham only, that out of his seed a sprout should issue, in whom all nations and kindreds of the earth should be blessed. For he doth not say, In thee all nations shall be blessed; but in thy seed: in whom all men truly shall be rewarded with life everlasting, as many as would receive him; as on the other side, he that did refuse him, should obtain no mercy nor favour at God's hands. And it is not to be doubted, that this seed is the very Son of God, whom if the Jews would once at the last lovingly embrace, they should no more be excluded from the benefit of the promise. But forasmuch as they do yet not only refuse him, but continue also their cankered outrage against him with execrable cursings, and cruel spoiling of this seed in his members so horribly; there is no cause why they should presume to challenge any prerogative of the promise, since the person could not prescribe upon the promise as made unto him, but in respect of the

seed. But why was not this benefit of faith and belief in Christ imparted to the Jews, as well as to the Gentiles indifferently? Some question indeed might be moved herein, if the same had not already been discussed by his prophets sufficiently: to wit, that the Jews themselves should loath, reject, yea, and procure the death of their own Messiah. And if yet any person will seem so captious, to be further inquisitive to learn why the Jews are not able to comprehend that which is laid open to the Gentiles, the same may be satisfied with this fit and reasonable answer: Whereas the Jews were thoroughly persuaded in mind, and confirmed in conscience, by custom of long continuance, that no righteousness was acceptable in the sight of God, but that which consisted in performing the works of the law, and celebrating the sacrifices and ceremonies of the same, and that this false conceived opinion, so deeply-rooted in the hearts of men, could by no means else be extirpated and plucked out, but by the undermining, and utter overthrow of the name of that nation, the whole commonwealth thereof, together with all the sacrifices and ceremonies appertaining thereunto. Hereof sprang all that blindness and subversion of the Jews; albeit the same blindness infected not all in general, nor the same destruction was allotted unto them, to endure for ever.

But by this example it may happily be thought, that God did execute too much rigour and cruelty against those silly wretches, the Jews. Admit, indeed, that it was so. This was therefore a good lesson to forewarn us, according to St. Paul's advertisement, that we

should duly, and with careful consideration, exactly examine the severity of God; and not his severity only, but his bountiful goodness withal: that so through the often remembrance of the one, we might be restrained in a covenable fear, and through the daily recording of the other, we might be raised to thankfulness and dutiful love towards God. A very lively example truly of God's severity is here expressed in the Jews, who being fallen from their ancient dignity, were overwhelmed with such blindness, that notwithstanding Christ (whose coming they looked for many hundred years) was come already, and conversant amongst them, they should yet pursue him with contumelious reproaches, rail upon him, and persecute him. The like precedent of God's lenity and gentleness appeared in us that are Gentiles, manifestly; whom of his free mercy, he freely vouchsafed to associate into the fellowship of such inestimable blessedness, which was neither due to our parentage, nor could be purchased by any of our deservings. Since this is most true, what remaineth, (ye men and brethren beloved in our Lord and Saviour Jesus Christ,) but that according to the counsel of the apostle, premeditating and continually recording the example of the Jews, we become more circumspect, and learn by their ruin what we ought to fear, and what we ought to eschew? First, That being taught by the Jews' unbelief, we endeavour by all means possible, with earnest and hearty supplications and prayers, to escape that dangerous gulf of incredulous unbelief. But ye will demand what kind of unbelief that was wherewith they were blinded? Do they

not believe in one God, maker of heaven and earth? Do they not confess as well as we, that the same God is most mighty, most merciful, yea, a most righteous judge, and rewarder of deeds? The answer is ready. If we were angels, or such kind of men as could not possibly decline out of the way, or had never fallen into error, then would this faith have been a sufficient cover to shroud us, in that we might need no further mediator. But now being altogether sinful, born of sinful parents, environed with the whole body of sin, what do we else, when we call upon God without regard to the Mediator, than raise his wrath, sharpen his vengeance, and provoke him to aggravate the judgment of our damnation, and (to speak the words of Isaiah) procure our dwelling with devouring fire, and make our habitations in everlasting flames? For what can be more dreadful for man's weak nature, than to debate with God without Christ? From the which I beseech our Saviour Christ to preserve us all.

The other is, lest we should foolishly flatter ourselves at other men's harms. Faith is the gift of God, and consisteth not in any demonstration of man's imagination: whereunto if it were possible to attain by force of nature, by works, by due deservings of the law, by ceremonies, by parentage, or nobility of race, surely the Jews, as they were our seniors in years, so approached nearer the election than we. But considering this faith dependeth upon the free mercy of God only, and the free distribution of his especial election; and thou through the only kindness of the Lord, art endued with that blessing

that is denied to others, thou mayest worthily rejoice in this thy felicity. But beware that this singular felicity suggest not matter of pride, as may make thee tread down, and scorn the calamities of the afflicted; but learn rather by their example, what thou mayest fear thyself. Wherein no man can instruct thee more pithily than St. Paul: *Be not proud in mind* (saith he) *but fear; for if God spared not the natural branches, take heed lest he spare not thee.* For thou, whosoever thou be, that standest in faith, dost not stand so assured, that thou mayest not fall; neither is their unbelief such, as is over-spread over them all, or such as shall endure for ever, and is irrecoverable. For as there are very many Jews (as I said before) which do confess and profess Christ, (as is this one Jew,* whom ye see here present at this time,) so is the Lord mighty, and of power to have compassion upon the remnant, and raise them up, which are not yet forsaken, and trodden under foot.

And that ye may the better understand, that God is of power able to do the same, as also his determined purpose herein, and what he willet us to conceive thereof, I will declare unto you the judgment and hope of St. Paul touching the same, whereof he doth also under a certain secret mystery make us partakers. And to this purpose it seemed good to St. Paul to advertise us who are Gentiles, that we should be well advised, lest being puffed up with pride, and swelling with a vain, arrogant persuasion of our own strength, we conceive better of

* It was at the baptism of a Jew that this Sermon was delivered.

ourselves than is requisite, because we seem to stand in better estimation than the Jews; therefore he would not have us ignorant of this great blindness of the Jews, as the which neither happened to all the nation in general, but in part, upon Israel: nor that the same was past recovery, but should endure only so long, until the full number of the Gentiles were accomplished. *And then* (saith he) *it shall come to pass, that all the people of Israel shall be saved*: which testimony of the apostle is a sufficient argument, to declare that the Jews shall be restored again, if I be not deceived. But when that return of the Jews shall be, the divines are not fully agreed upon. *When the fulness of the Gentiles shall come*, saith St. Paul—But when that fulness shall come, is known only unto Him, whose words in the gospel are these: *It is not for you to know the times and the seasons, which the Father hath put in his own power*. Unless, peradventure, we will interpret this fulness in this wise: that the Jews shall continue so long in blindness, as the Gentiles did in unbelief, whiles the Jews remained in belief: and that the fulness of the Gentiles shall seem to be accomplished, when the Gentiles may prescribe as long continuance in the possession of God's Church without the Jews, as the Jews did first enjoy their synagogue without the Gentiles; the number of which years will not vary much, if the computation be proportionably made. For, if according to this rule, ye derive your number from the first institution of the Jews' commonwealth, unto the utter subversion of the same, ye shall find 1564; the course of which years, if ye com-

pare with the calling of the Gentiles, that is to say, from the time that the Holy Ghost was sent until this present time, the number of years will not be far unequal. And yet in my judgment, it shall not be amiss, if a man make his calculation, having relation to those times whereof the Lord himself made mention in the Evangelist Luke. *And Jerusalem* (saith he) *shall be trodden under foot of the Gentiles, until the times of the Gentiles be fulfilled*.

But the knowledge of the certain moments, and appointed minutes of that time, we commit unto the Lord. 'This only, we learn most assuredly out of St. Paul, that God hath decreed upon an infallible certainty of time, wherein the Gentiles shall mount to their fulness, and the Jews also, after that fulness of time, shall return unto the faith. For speedy and good success whereof, this one thing doth minister plentiful matter of good hope, that our Lord Jesus Christ hath vouchsafed to cleanse his churches every where almost so happily in these our days, and purged them from all offences and stumbling-blocks, which occasioned the Jews to withdraw themselves so long from the participation of our faith.

And here I might use offered opportunity, to exclaim against the presumptuous boldness of those persons, whatsoever they were, which presumed to thrust into temples and churches of Christians, images, and counterfeits of he-saints and she-saints at the first, and to convey the pure worshiping of the invisible God, to the representations of visible things, contrary to the prescript ordinance of the law of God, contrary to rea-

son and nature, contrary to the approved custom of the elders, and contrary to all example of the patriarchs, prophets, and apostles: out of which puddle has issued wonderful stench, so amongst all other, nothing more noisome than those pestilent bôches of image-worship, bread-worship, wine-worship, cross-worship, signs and portraits of visible creatures, the view whereof caused the true and sincere profession of the Christians to be loathsome to the Jews, to their great hindrance and prejudice. For what marvel was it if the Jews, (that were taught by the prescript rule of God's law to abhor worshipping of images,) entering into the churches of Christians, and beholding the walls, pillars, and all the corners thereof, bedaubed with painted and carved idols, besides innumerable other baubles of imagery, perceiving also open market to be made, not only of the picture of the cross, but of the sacrament of bread and wine also, displayed and blazed abroad, not after the manner of communicating, but gloriously vaunted with singular magnificence to be honoured and kneeled unto; what marvel was it, I say, if they being offended with this open idolatry, did so long refrain from us, and from the discipline of our faith?

But it is well now, thanked be Christ, that these offensive baggage and image-worshippings are for the more part defaced and scraped out of Christian churches, and the ancient purity of Christian profession is begun to take good footing, that now amongst us remain no dregs in our temples, in our religion, nor in our doctrine, that may minister just occasion of offence to the Jews or any other enemies, though

they inveigh our religion never so much. And I would to God all others that profess the name of Christians, would yield their like endeavour to the abolishment of all corruptions of religion, and incivility of living out of their congregations, which may breed any further loathsomeness to the Jews. Truly this is much to be lamented, that our adversaries can find no blemish of just quarrel in the person of Christ Jesu, whose name we would seem to profess; and on the other side, to wit, in us nothing consonant and agreeable to the true touchstone of God's holy word and Christ's religion, whereof we bear the name, but all things repugnant and unlike the pure and first pattern thereof.

But I will not adventure further upon this quagmire; the sink is deeper than can be in this place, or at this time, scowered or launched. But since our present purpose is now to treat only of the conversion of the Jews; of the good success whereof, as there is no hope at all else than by purging and cleansing the filthy puddles of our superstitions, the unsavoury stench whereof the Jews can by no means digest; what remaineth for us to do (my dear brethren and honourable fathers in the Lord) but that every one of us in our vocation, employ all our endeavour, faculty, and power, that nothing may be committed amongst us, in our default from henceforth, whereby the true religion of Christ, (which he gave most pure without spot or blemish,) may be defiled and brought into hatred and obloquy, and blasphemed amongst the Jews, Turks, Pagans, and unbelieving infidels? My meaning here tendeth not to the deter-

mining of controversies in sects, nor of doubtful controversies debated in schools, the censure whereof I commit to the great masters and doctors in divinity. Only my request at this time is, that those gross monuments of manifest idolatry, those fantastical devices and frivolous forgeries of signs and images, and those stage-like gestures and pelting trumperies, frequented in churches, as are the praying for the dead, worshipping of creatures and signs, forbidding priests' marriages, and such like peevish absurdities, (wherewith the Jews were never acquainted,) which are manifestly repugnant to the express word of God, yea, and contrary to common reason almost, may be rooted out and banished from Christian churches and congregations; that so we may open an entry to the Jews and Turks, to conceive an inward desire to be joined to the Son of God; or, if we will not do this for the Jews' sake, let us yet at the least have due regard to our own estate. We have been plagued sufficiently enough by the Turks and Saracens for our idolatry, if we respect the sundry overthrows, famines, slaughters, and alterations of kingdoms, wherewith the Christians have been miserably tormented many hundred years, to the great delight of the Jews: neither is any hope almost of redress from great calamities like to ensue, unless we cast away this worshipping of idols out of Christian congregations and temples, (as I said before,) and by this means enter upon a new course of better conversation and purer worshipping of God.

But forasmuch as this notable enterprise of reformation of life,

and purer discipline, hath ever many adversaries at this day, such as will by no persuasion suffer themselves to be allured from their accustomed impiety; and that this wicked age ministereth no hope of recovery by exhortation, and that nothing can avail now to bring this to pass but supplications and praises; let every one of us most humbly join together in earnest and hearty prayer to the eternal God, Father of our Lord Jesus Christ, beseeching him for his dearly beloved Son's sake, that as he hath shut up all under unbelief, because he will have compassion on all, so he will vouchsafe to deliver the Jews from their infidelity, all Christians from superstition and idolatry, and withal govern and sanctify his church in the same pure sincerity wherewith he did beautify it at the beginning. For which cause we humbly beseech thee also, most mild Saviour, which art appointed King over thy holy hill Sion, to manifest thyself a Redeemer unto thy people, out of that thy holy hill Sion, and to turn away ungodliness from Jacob. Then shall that come to pass which thou didst promise long ago by the mouth of the prophet, that the children of Judah and the children of Israel being gathered together under one head, shall altogether with us, with one soul, one voice, one mouth, acknowledge thee to be the true Son of the living God, shall magnify thee our Redeemer, and attain eternal salvation of body and soul, together with us, in thine everlasting kingdom, through thee, our Lord and Saviour. Amen.

[Here follows the confession of faith of the baptized Jew referred to in this sermon, which will be given in a future number.]

REMARKS ON THE TURN AND RETURN OF ISRAEL, AND THE TIMES OF REFRESHING DEW, FORETOLD BY MOSES, IN DEUT. XXX. TO THE END OF THE LAW.

To the elect Hundred and Forty-four Thousand.

Brethren,

My heart's desire for you is, that you should be saved, and my fervent prayer for you is, that the times of refreshing may come unto you speedily from the prophet like unto *Moses*, even in *name*, the *Messiah*, lifted from an *abyss* deeper than the *Red Sea*, and who now invites you again to sing his song of *Moses*. The second *Moses* died not for his own sins, but it pleased the Lord to lay upon the Lamb, the iniquity of the world. If there be a soul among you capable of being touched, let me intreat you to kneel down and pray for the spirit of revelation to enlighten your understanding, and to give you courage to receive the invitation of *Moses* to turn and *return*. I wish to have a quiet walk with you up Mount *Pisgah*, and to be enabled to be your guide, and point out a prospect which has been more delightful to myself to contemplate, than to behold, as I have done, from the summit of *Snowdon*, the cloud (נֶבֶל) open like a window, and reveal first, one sublime object, and then another, (גִּלְהָדִיד) till the mighty expanse of *sea* and *land* overwhelmed me with astonishment. But as the pleasure is to see and be convinced by our own eyes, I mean now to do little more than endeavour to direct your steps to a prospect, extending beyond the boundaries of

the everlasting hills, פֶּשֶׁה-נָּגַהּ
Παρά γη.

The prospect about the lowest step of the hill extends from *Dan* to *Beersheba*, from *condemnation* to *restitution*. I beg leave to propose to you a track by which, I believe, I have endeavoured to gain a glimpse of the glorious prospect. In addition to the directions which I have already stated, my book says, Compare words inspired with inspired words, do this simply and thoroughly, and be not faithless, but believing.

First, then, pursuing this method, you will soon discover that the English language can give us but a very faint notion of the full intention of a book which is full of *etymological* allusions. Unless St. Paul had explained the name *Melchizedek*, and that in *more senses than one*, our language would leave us in darkness respecting the import. So in Gal. iv. 31, the inference of the apostle is made, *ex vi terminorum*, as Bishop Horsley expresses it in explaining Matt. xxii. 32. Unless a person knew the etymology of *Sarai* and *Hagar*, how is it possible for him to understand the proof, that we are not children of the *bondswoman*, but of the *free*. Here, then, is one of the treasures hid in the sand, more precious than the gold dust, and without the utmost attention to which, the cloud will not open on *Pisgah*. By way of example, unless we know that *Jesurun* means *King of kings*, and *Lord of lords*, how can we sing the song of the Lamb? (Rev. v. 9.) And if we do not know that the name also means *God of blessing*, as being God of אֲשֶׁרִי, *beatitudes*, how can we ascend the *mount* with *Moses*? What *Moses* says of *Jesurun*, refers to *Asher*. And *Leigh* very properly states the

etymology of *Jesurun* to be from *Asher*. In truth, it would perhaps be impossible to find an example of any of these beatifications of the twelve angels of the new Jerusalem, which is not altogether *etymological*.

I next suggest the necessity of comparing every word and phrase with other Scriptures, but more especially with Jacob's blessing of his sons, and Balaam's interpretation of it, the 1st and 2d chapters of the book of Acts, the *entire* second epistle to the Corinthians, and the three last chapters of the Apocalypse.

I shall merely add a short prayer for beloved Israel, in which I humbly beseech you to join.—O Lord Almighty, God of Israel, the soul in anguish, the troubled spirit crieth unto thee. Hear, O Lord, and have mercy, for thou art merciful; and have pity upon us, because we have sinned before thee. For thou endurest for ever, and we perish utterly. O Lord God Almighty, thou God, ISRAEL, made unto us Righteousness; hear now the prayers of the dry bones, and of those especially who are poor in spirit, which have sinned before thee, and not hearkened unto the voice of thee their God. Put thy fear in our hearts, and grant this song of Moses may soon cease to bear witness against us, and give us grace to receive the blessed TURNING; and that we may not give our honour to another. Grant us grace to look at the *pattern* seen in the mount Pisgah, that we may comprehend the length, the breadth, the height, and the depth of that city, which our fathers saw by FAITH; and that inasmuch as we have broken the first tables and the letter of the law, we may un-

derstand and receive the righteousness which is by faith, not going across the sea into the wilderness to the beasts, but having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, and drinking the *pure* blood of the grape, and that we may be enabled finally, to attain to that glorious exaltation, whither our forerunner Joshua hath ascended for us; the *Lion* of the tribe of Judah, who hath bounded from the lowest *abyss* of *abasement*, to the seat of the Judge of quick and dead, who bowed down in this tabernacle under the weight of both tables, and who expired between *Jew* and *Gentile*. For thou only art holy, the alone Saviour, very God and *eternal life*, and thy righteousness is made manifest. Mark then, O Israel, how great is the house of God, and how large is the place of his possession! Look with the father of the faithful, not merely for the treasures hid in the sand, but for a land beyond the boundaries of Herschell's telescope. What microscope powerful enough to discern all the former, what telescope to reach the latter? Ye stars of the invisible zodiac, give not your honour to another, let the sun be exhibited proceeding from your three gates in the east, three in the west, three in the south, and three in the north; and enter ye in from the four winds by the Holy THREE. Arise, shine, for thy light is come. This is the land which God sware unto Abraham, unto Isaac, and unto Jacob. This is the heavenly Jerusalem, and these are the names of the twelve angels.—See Mede on Rev. vii. and collate with it Rev. xx. for Gentile and Jew.

TEXTUARIUS.

C. IN REPLY TO G. H. ON THE SABBATH.

Dear Sir,

I received the Vol. of the Jewish Expositor in which is contained the paper of G. H. on the Sabbath,* for which attention I return you my sincere thanks.

* See Vol. vi. p. 134.

As many of our readers may not be able conveniently to refer to the paper of G. H., we have thought it best to reprint it here.—Ed.

‘The Patriarchal and Christian Sabbath celebrated on the same day of the week.

“In the present controversy with the Jews, they urge our observance of the Sabbath-day on Sunday, as a proof that we set aside not only the law of Moses, but the authority of the patriarchal dispensation; and that we have no command to do so in the New Testament. It is hoped that an answer may be given to this objection by proving the truth of the following proposition, viz. The patriarchs observed the Sabbath on the same day of the week as we do, namely, Sunday, and it was altered to Saturday as a memorial of the deliverance of the Israelites from Egypt.

“Exod. xx. 11. and xxxi. 17.* order the observance of the seventh day in remembrance of the creation; Deut. v. 15. enjoins it in remembrance of the deliverance from Egypt, without any reference to the creation. If the Israelites had left Egypt on the day which had previously been observed as the Sabbath, in remembrance of the creation, we might conclude that this passage contained an additional reason for the observance of this same day—but if they left Egypt on the day before the usual Sabbath, then it can be viewed in no other light than as an injunction to observe their Sabbath on a different day, and for a different reason. That the Israelites left Egypt on the day before the Sabbath is thus proved; they arrived at the wilderness of Sin on the fifteenth day of the second month, Exod. xvi. 1. the sixth day

After such consideration as I have been able to give the subject,

from that day, was the day before the Sabbath, ver. 5. and 23, and the twentieth day of the month: consequently, the twenty-first was the Sabbath, and the twenty second was the day after the Sabbath; if we reckon back, we shall find that the fifteenth, the eighth, and the first days of this month, were also the days after the Sabbath, and so that the thirtieth and last day of the preceding month Abib, which is called the first month, was the Sabbath-day; and consequently, the twenty-ninth, twenty-second, and fifteenth days of this month were the days before the Sabbath, but the fifteenth was the day on which the Israelites left Egypt, Num. xxxiii. 3. Q. E. D.

“Further, God calls the Sabbath a sign between him and Israel, Ezekiel xx. 12. 20. This is true only of the legal Sabbaths, so that there must have been some distinction between them and the patriarchal Sabbaths, in consequence of which they were thus made a sign; but we know of no distinction, except that which made the legal Sabbath a memorial of the Exodus; had not the day been altered, this would have been no distinction, for it would, in such a case, be only an additional, but not a distinct reason for hallowing the seventh day.

“Now, if the Sabbath was altered on grounds which related exclusively to the Jews, there was every reason, even without an express command, for its reverting to the original day, when on that day the creation was finished, and the Saviour of mankind arose from the dead.

“To the above reasoning it may be objected, that the sixth day, Exodus xvi. 5. does not mean the sixth day by current reckoning, but the sixth day of the week, so that the assumption of the day before the Sabbath, being the sixth day from that on which the manna was promised, is unfounded and unwarranted.

“The account of the proceedings during the interval between the fifteenth day of the second month, and the sixth day, overthrows the objection; because we find that six days, and no more, were occupied by the transactions recorded. In the first of these six days, manna was promised; ver. 4—13. on

* The reader ought to have his Bible at hand, and consult each text referred to, in order to understand the arguments.

I feel inclined to reject the writer's opinion, and that for the following reasons.

The main strength of the reasoning (the other observations being merely subsidiary) is intended to lie in the calculation of the six days, and the stability of the argument therefore entirely depends on the accuracy of that calculation. Now, that I may not appear a captious opponent, I shall not object to the assumption of the 15th day, as the first in the computation, although some might be disposed to contend that, in counting six days from that day, on which the children of Israel arrived at the wilderness of Sin, it is as allowable, nay more so, to reckon the following day, viz. the

the second day the manna was received and gathered; ver. 14—19. on the third day it was discovered that it had been kept until morning; ver. 20, 21. the people are said to have gathered it every morning, (Hebrew, Morning by morning), which implies the exercise of at least two days, so that it accounts for the operations of the fourth and fifth days; and then in ver. 22. comes the sixth day. Thus we find, that from the day on which manna was promised, until the day on which a double portion was gathered, exactly six days were consumed, therefore the assumption objected to is well founded.

"Another objection may be urged, from the Sabbath being called the first day of the week, whereas the patriarchal Sabbath was the last.

"It is true that with respect to the days employed in the creation, the Sabbath was the last, yet with respect to Adam it was the first; and as it was the first entire day of his existence, it was natural for him and his posterity, to make it the commencement of their calculation of time: we may further observe, that as the Sabbath is called the first day of the week, only in the New Testament, so it is reasonable to conclude that it was thus denominated, with reference to the Jewish calculation, and not with reference to the days of the creation. G. H."

16th, as the first. Neither shall I take exception, as I certainly might do, to the meaning which the writer's argument requires to be put on the expression "the seventh day," namely, the seventh by current reckoning, instead of the seventh day of the week, although I make no question that the latter is by far the more probable, as it is by much the more common signification. But passing by these points, and assuming the 15th as the first, I grant that a second day is made out in the first gathering of the manna, and that a third is made out in the keeping some of it till the morning; but it is not equally clear that just two more are contained in the words, "they gathered it every morning." This expression appears far too general to admit of being strictly limited, above all, of being formed into a step of an arithmetical calculation. To me it seems rather a general declaration of the time when the manna was gathered; nor does the literal version from the Hebrew, "morning by morning," reduce it to a more definite signification; in fact, it renders it precisely similar to the expression "day by day," ("our inward man is renewed day by day,") where no one would pretend that just two, or indeed any particular number of days, is intended. I allow that if there were any independent process of reasoning by which to make out the six days, the phrase, illimitable as it is in itself, might be admitted to stand for two, and no more than two, because what is vague in its own nature, may become definite by being shewn parallel to what is definite. Otherwise, I doubt the propriety or safety of raising a new and important opinion on a foundation, of which a part is so

inadequately ascertained. That no such independent method can be found, I would be slow to affirm, but none such is offered; and the considerations of this kind which occur to me, go to support the other side of the question. For, suppose the calculation of G. H. is correct, and that the 21st of this second month was the true Sabbath, the Sabbath of the patriarchs, the Sabbath established from the foundation of the world, still it was that which the Israelites were commanded at this time to observe, so that if any alteration took place, it took place subsequently to this period. Now, it does appear to me very unlikely that if an alteration was to be introduced at all, it should not have been introduced at once, on the very first occasion of the renewal of the Sabbath after the occurrence of the event, in remembrance of which it was to be changed; and such was the present occasion. This very passage in Exod. xvi., as is allowed by all, describes the first revival of the Sabbath after, as is supposed by many, a long disuse of it, so that we should here naturally look for the introduction of the change, when a re-enactment was taking place, and when the deliverance itself was yet deeply impressed on their minds, or we might almost suppose, vividly pictured before their eyes. But by the writer's own shewing, the contrary was the case. They were commanded to renew the observance of the original Sabbath for some time after experiencing that deliverance, in commemoration of which they were afterwards to be enjoined the observance of a new day of rest. To me this seems highly improbable.

Another argument is attempted

to be derived from Ezek. xx. 12. 20, the conclusiveness of which, as of the others, I feel a difficulty in admitting. In both these verses, the Sabbath is called a "sign between God and the people of Israel." "This can be true only of the legal sabbaths," says the writer; that is, I suppose, of the Sabbaths appointed for observance in the legal dispensation. True; for this is merely saying, that the appointed day was the only one fitted to answer the purposes of its appointment. "But," continues the writer, "there must therefore have been a distinction between them (the legal) and the patriarchal Sabbaths, in consequence of which they were thus made a sign." Why? Whatever there was in any particular day to qualify it for being a sign between God and his people in the earlier ages, (and we presume the Sabbath was a sign from the beginning,) there might be, and there certainly was the same to fit it for answering that purpose in after ages; so that the patriarchs, and their descendants the Israelites, might be enjoined the observance of the same day. Surely, the nature of an event, such as was that which originated the Sabbath, is unaltered by the lapse of years. There is, therefore, no *must* at all for the distinction. Yet this does not hinder but that there *might* have been one, and accordingly it is contended, that the deliverance from Egypt assuredly was such a one; and in order to complete the distinction, it is further maintained, that the day must also have been altered. Why? let me ask again. Whatever there was in this new event to constitute the memorial of it a sign between God and his people, it possessed it independently of the day on which it

took place. It possessed it equally whether it happened on the original, or on the day preceding the original Sabbath; and, moreover, it was as well fitted on the former supposition as on the latter, to answer the purposes of a sign, for it might either do it in conjunction with the primary reason, and thus form a more cogent motive, a more tense bond of union, or from its greater mercy, and more felt power and goodness, might do it to the overlooking of the primary reason, and so form a motive of greater oneness and simplicity. To this test the writer can have no objection, who argues for the setting aside of the original reason altogether, and the transference of Sabbath observances to another day. I am rather of opinion, that G. H. misapprehends the import of the term "sign," and is too anxious to find for it, broad distinctions of time and circumstance, whereas it appears to me that the properties of a sign, in the sense in which it is here used, are not to be sought for in things of this nature.

In Ezekiel xx. 20. it is said, "Hallow my sabbaths, and they shall be a sign," &c.; that is, I conceive, hallow my sabbaths, so shall they be a sign; and, if so, it is plain that their fitness to answer the purpose of a sign depends wholly on the manner of their appearance—on their being hallowed, rather than on the particular day upon which, or the particular event for which, they were instituted. Let me not be mistaken. I do not mean for a moment to deny that they will have an important influence on the mode of their observance, by furnishing important motives for keeping them holy; all I mean to assert is, that they are a sign as far as they are hal-

lowed, and no further. Their capacity of being a sign results from their being hallowed; their claim to be hallowed is grounded on prior and separate considerations of time and other circumstances. Hence, we cannot argue directly, if we would argue justly, from the sign to the day and the event, so as to determine the one from the other. They are not related as cause and effect, but are separated by an intermediate step, the effect of that which precedes it, and the cause of that which follows it. What confirms me in this conclusion is, that in addition to these more abstract, but I hope just considerations, there is a passage in Scripture which appears to set the matter entirely at rest. In Exod. xxxi. 16, 17. it is said, "The children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, for a *perpetual* covenant. It is a sign between me and them *for ever*; for in six days the Lord made heaven and earth, and on the *seventh day* he rested, and was refreshed. So unnecessary was it that any alteration should take place either in the event, or in the day, in order to constitute the Sabbath a sign between God and the children of Israel; so certain is it, that while an addition was made to the former, no change ever did take place in the latter: so incorrect, therefore, is that reasoning from the use of the word "sign," in the twentieth of Ezekiel, and so untrue is that calculation of the six days, to which is affixed the seal of demonstration.

I know not that it is at all necessary to examine the reason assigned in Deut. v. for the observance of the Sabbath, since it appears from the above considera-

tions that it can be only supplementary to that given in Exodus, a conclusion which I should also have come to from the terms of the reason itself. After a repetition of the commandment in nearly the same words throughout, in exactly the same in one important respect, the Sabbath being called the *seventh day*, as in Exodus, (and yet according to G. H.'s opinion, a different day of the week must be meant,) it is added, "and remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence, through a mighty hand, and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath." Now the amount of this seems to be: Remember as a reason additional and auxiliary to the primary one, with which you are well acquainted, that the Lord thy God brought thee out of the land of Egypt with a mighty hand; therefore he commanded thee; on this he rested his claims; from this he urged his right to command thee, to observe the Sabbath; and hence thou shalt keep it holy to him, both as your Creator and preserver. And this reason was equally valid, whether advanced for the institution of a new observance, for the restoring of a dormant one, or for giving an impulse to an existing one; so that it cannot be certainly concluded from the mere terms of the reason, which of the three was enjoined. The whole law is prefaced and enforced by a reference to the same miraculous deliverance; but it cannot be thence inferred, that each, or any of the commandments, which had been given before, was thereby placed on a new footing;

I mean, on a footing so new that the original reason of the commandment was set aside.

For instance, the sixth commandment is given in Gen. ix. 6. with this reason subjoined, "for in the image of God made he man;" but will it be pretended that this primary reason is annulled by the general one prefixed to the law, which must be considered applicable to each particular precept? And no more does this general one, repeated after the fourth commandment, set aside, even temporarily, the fundamental ground of its institution. The reason, probably, why it is thus repeated, is the supreme importance of the commandment itself.

On the whole, then, whatever difficulties we may have in meeting the Jews on this, and other points, I cannot fall in with G. H.'s method of disposing of the present objection.

I am, &c.

C.



ספר תורה נביאים וכתובים :

HEBREW BIBLE, LONDON, 1827.

THIS edition of the Hebrew Scriptures has been printed by the London Society for promoting Christianity amongst the Jews; and in compliance with the prejudices of those for whose benefit it was intended, it is strictly a *Jewish Bible*, without a single Roman letter or figure. The Jews do not like Van der Hooght's edition, because a mark (†), which they deem a cross, is used in the text as a mark of reference to the notes. The editions which are most prized by the Jews are those of Athias, a Jew, printed at Amsterdam, 1661 and 1667. It is from the latter,

for which Athias received a honorary medal from the States of Holland, that the Bible before us is taken, being as nearly as possible a reprint; we say, *as nearly as possible*, because in one place we have found a difference: Gen. xliii. 8. has טפניו, a reading exclusively Van der Hooght's, which is doubtless an error of the press; Athias, 1667, reads טפנו, which the Editor of the work before us has not followed.

Some readers of the Jewish Expositor may wish to know, in what a Jewish-Hebrew Bible differs from those which are not Jewish. Jewish-Hebrew Bibles are known by their adherence to the rules of the Massorah: when Hebrew had ceased to be a spoken language, except among learned Jews, the Rabbins of Tiberias, where there was a celebrated Jewish school, combined and digested into a regular system, all the traditionary rules respecting the reading of the Hebrew Scriptures. Though there has been much controversy about the origin of Vowel-points, it is now generally believed by all that are not Jews, that they were invented by these Rabbins, to preserve the ancient pronunciation of their language: this combination of rules for writing and reading is called the Massorah, from a Hebrew word signifying *tradition*.

The large Hebrew Bibles, containing commentaries on the text, are called Rabbinical Bibles; they have a number of notes on the letters and words of the text, which are distinguished as the great Massorah. There are other peculiarities common to them, and to smaller editions having only the text, which constitute the lesser Massorah. Before we describe the

lesser Massorah, we must remark that *all* Jewish Bibles have the Vowel-points, which they deem part of the inspired text. A Jewish Masorite Bible, beside the points has, first, the *Keri* and *Ketub*, i. e. *read* and *written*; these are names for a set of various readings admitted by the Jews into their Bibles. An *incorrect* word in the text is called *Ketub*, because it is *written*; and the *correct* word is placed in the margin, and called *Keri*, because it is *read*, in place of the other word by a Jew, when reading in the synagogue. In our edition the *Keri* is placed at the bottom of the page, thus Genesis xxxix. 20. the word אסורי has a small circle over it to direct the reader to the bottom, where the word is written אסרי with ק after it for *Keri*. There is another variation between the text and the margin, marked with *Keri non Ketub*, *Ketub non Keri*, i. e. *read not written*, *written not read*. Thus where there is a deficiency in the text, it is supplied in the margin with *Keri non Ketub* after it; see Judges xx. 15, where the deficiency in the text is supplied by the word בני sons, in the note, with *read not written* before it. See also 2 Sam. xviii. 20, and several other places so marked in this edition. The reverse of this variation will be seen 2 Sam. xiii. 32; the word אם is superfluous, and marked in the note, *written not read*. See also Jer. li. 3, where ידרך thy way, is repeated; and without points marked in the same way.

The Massorah sometimes requires one or more letters to be written larger than the others in the same word, see Deut. vi. 4. In

other instances, letters are required to be *smaller*, see Gen. ii. 4, Lev. i. 1. Letters again are required to be *suspended*, see Judges xviii. 30, Psalm lxxx. 14: to be *reversed*, see Num. x. 35. xi. 1: to be written *irregularly*, as *Mem* final (ם) in the middle of a word, Is. ix. 7, Neh. ii. 13; *Nun* final (ן) in the middle of a word, in Job xxxviii. 1. Some words are required by the Massorah to have a point over every letter, as Gen. xxxiii. 4.

The regulations of the Massorah extend to entire verses: at the end of Isaiah, Lamentations, Ecclesiastes, and Malachi, one of the preceding verses is repeated, to prevent each of these Books ending with an ill-omened passage; these repeated verses may be known by being unpointed.

The Massorah gives some preposterous and superstitious reasons for these various alterations and additions; and without suffering ourselves to be further detained by such elaborate trifles, we shall proceed to the important subject of the text. Athias adopted the text of Rabbi Chaim, 1525, but avoiding his errors, (which, strange to say, are found in the London Polyglott,) and rejecting several of the readings which are peculiar to that edition. The critical reader will find this edition much more correct than Van der Hooght's, although Van der Hooght professed to reprint Athias: these two editions seldom agree in disputed texts, with those of Munster, Stephans, and the later Venice Bibles. Critical authority sometimes supports one, and sometimes the other of these two classes of Hebrew Bibles. Isaiah iv. 5—מְקִרְאָה—singular

in our text, is in others corrected to מְקִרְאִיה, plural: the English version has *assemblies*, in the plural, and Lowth approves of the correction. Isaiah xxxiii. 6, our text corrects the texts of the other editions; it has עֲתִיךְ plural, instead of עֵתֶךָ singular, which they have. There is one various reading in the Bible before us, which we are pleased to see, considering for whom it is chiefly intended: Ecclesiastes xii. 1, thy *Creator* is in the text of Athias *Creators*; other editions, with more critical exactness, read the word in the singular.

This book, from its price, size, and the correctness of its text, will be a desirable acquisition to the Christian reader of the Old Testament in its original language, who wishes to possess the Jews' text. But for critical purposes, he must have recourse to Bibles free from the Massorah, such as those of Munster, and the quarto of Stephans.

The early Christian Fathers have accused the Jews of corrupting the text, but the accusation has been long since given up, for this plain and obvious reason; that the passages which most plainly condemn them for their rejection of the Gospel, are confessedly free from corruption, and Isaiah and Jeremiah reproach their brethren now as much as they formerly did. It is not by corrupting the text, but by false interpretations, that they defend their unbelief of their Scriptures.



PROCEEDINGS OF THE LONDON SOCIETY.

PRUSSIAN POLAND.

EXTRACTS OF LETTERS FROM THE
REV. MESSRS. AYERST AND ALEX-
ANDER.

IN the latter end of last year, the Rev. Mr. Alexander, a converted Israelite, who was ordained some time since by the Archbishop of Dublin, proceeded with the Rev. Wm. Ayerst, on a Missionary visit to Prussian Poland, and the following correspondence has been received from them.

Mr. Alexander writes under date of Elberfeld, Nov. 12, 1827. Having stated that there are about 100 Jewish families at Dusseldorf, he adds—

I called on the Rabbi; he received me with caution. I assured him that my visit was of the most friendly nature, and that I wished to converse with him on the subject most important to man as a sinner. At which he repulsed me, and said, "every man must enjoy his own opinion." Although I was not permitted to say much, I trust the few words which were uttered, may be blest to himself, his wife, and children, who were present; and my prayer was, and is, that whilst he shall read Moses and the Prophets in the synagogue, the people may know savingly of Him of whom they wrote.

He then relates his visit to Count von der Recke's Institution, and speaks strongly of the necessity of asylums for proselyte Jews. He observes that most of the Jews in Dusseldorf are deists; and adds,

The Jews all send their children to Christian schools, and in this Christian place much good may result from it.

Mr. Ayerst writes from Posen,

Dec. 4, 1827. He says after some introductory observations:—

I spent some little time with Mr. Alexander at Berlin, and was occupied chiefly in learning the German language. I had some pleasant interviews with Mr. Justier Focke, who wished me to visit Stettin, where several Jews have been recently baptized, and where there is much to interest a missionary of our Society. This, however, I could not do, as it would have interfered with our coming to Posen. I was present in Berlin at the baptism of a Jewess, but I could not hear her confession of faith, she spoke in so low a tone. The minister and those who were present, seemed deeply affected with the solemnity of the ordinance.

He remarks also,

We have had some very interesting information from Lissa, where several respectable Jews are anxious to find out the true way of life, and are convinced of the truth of Christianity.

Mr. Alexander writes again from Dantzic, Jan. 14, 1828.

We arrived (he says) at Dantzic 22d ult.

Prospect of usefulness there.

I rejoice to say that our prospect of usefulness is brighter than when we first arrived here. The field is white, and appears to be ready for the harvest. The Lord has opened the door for us much more widely than we expected when we first came here. We had two services in the church each Sunday we have been here, when from fifty to sixty persons were present. We have also visited some of the first Jewish families in the place, by whom we were kindly received, and one even offered to assist us in every possible way.

On their way to Berlin they met with some valuable friends, one of whom told them an interesting

circumstance of a respectable Jewess, who had lately died there.

She had strong convictions of the truth as it is in Jesus, and on her death-bed she was most anxious to see Mr. Petri, who occasionally visits the place; but the Jews would not admit him.

Mr. A. then recounts the several incidents which occurred in the many places through which he and his companion passed, and observes in conclusion:—

On Saturday we arrived at Berlin, after a very fatiguing journey of thirteen days without intermission.

Progress of the Work at Berlin.

At B. (Mr. A. says) the work of the Lord is going on, accounts of which you no doubt receive from various quarters, and from individuals who are more capable of affording you information than myself.

Mr. A. having arrived at Posen, gives a pleasing account of the state of things there. He says,—

Here is an excellent Christian family, and they have a Jewish school in their house, which has been assisted by our Jewish friend, Miss Neville.

He goes on to describe his own sensation on visiting the place of his birth. He remarks,

I cannot describe my feelings on finding myself now in Posen my native country, when I reflect on the wonderful "dealings of the Lord with me since I left this place nine years ago. I was then a wandering sheep from my Saviour's fold, walking in darkness, and in the shades of death, ignorant of the Lord that bought me. How did he lead me? the blind by a way that I knew not. My soul doth magnify the Lord, because my spirit rejoiceth in my God, as my Saviour, especially when I consider I am now engaged as an humble, but unworthy, instrument to preach the glad tidings of salvation, and to declare to my brethren, what the Lord hath done for my soul. When my prospects of use-

fulness are dark, I look to my Lord and say, "Thy grace is sufficient for me; thy strength is made perfect in my weakness."

Mr. A. gives the following interesting account of his brother:—

The Lord gave me another gracious token of his mercy at Posen. I wrote to my brother, who is Rabbi to the large Jewish congregation twelve miles from Posen, informing him of my arrival, and requesting that we might have a meeting. I had very faint hopes of his compliance, as he has been most bitter against me since my baptism. His letter, however, expressed a wish to meet me half way from Posen. I immediately set off, and had the unspeakable satisfaction of embracing my brother, not as an enemy, even for the Gospel's sake, but full of brotherly love and affection, and even giving me credit for sincerity. I stated to him the Gospel, and declared also to him an account of the hope that was in me. He acknowledged that he had not given the subject due consideration, but he promised he would. He told me what is very important, viz. *that it is generally expected among the Jews, that the coming generation will embrace Christianity, and that Judaism is just dying away.* Time would not allow him to be much with us, and we parted, praying together that the Lord would open his eyes to behold his glory, as it shines in the face of Jesus, and that we may both be united in his love, and become brothers in Christ. I have since received a kind letter from him, which encourages me to hope that our meeting was not in vain.

Mr. Ayerst is with us. We are reading German, Greek, and Hebrew together.

The last communication is contained in a letter from Mr. Ayerst, dated Dantzic, Jan. 29, 1828. He gives the following account of their proceedings at Dantzic.

We have commenced a regular service in the English church every Sun-

day morning, and we find a considerable congregation (nearly sixty people) who are disposed to unite with us in the service of our church. There are but few Jews here who understand English sufficiently well to profit much by our services, but I hope shortly that Mr. Alexander will be able to commence preaching in the German language every Saturday afternoon. Though some arrangements must be made previously to our carrying our plans into effect, yet we do not anticipate any difficulty in the endeavour to tell the children of Abraham of a Saviour whom they have hitherto rejected. Would the Committee object to the expense of a school here? For about £30 a-year, the thing might be managed, and I believe we should not meet with any difficulty on the part of the Government. It is a matter of sincere thankfulness, that we have been received in a friendly way by several families of Jews residing here. One family in particular have read our tracts with attention, and when we told them of the anxiety which many Christians in England feel to promote the welfare of their nation, they seemed to think it a strange phenomenon that Christians should care for Jews. "I have lived," said the father, "in Posen, Frankfort, and other places, and transacted much business, but I never found any concern for our good to exist among the followers of Jesus." Another well-informed man on whose attention we urged the subject, said, "Why should I become a Christian? The Jews are acquainted at least with the Old Testament, taken as a body; but where will you find Christians who read the Bible, and who know any thing of either Testament?" Should we be permitted to converse with the Jews in the same friendly way, we have hitherto done, we should be inclined to indulge very sanguine hopes as to the final result; but knowing the great change that must needs take place by the Spirit of God, ere they can become true Christians, I would rather pray the Lord to grant success to our efforts. At present we have abundant encouragement to make every exertion, in

conversation, in school instruction, or in any other way that we can devise, in the hope that they may listen to what we say, and that the word may prove the power of God unto salvation.



POLAND.



EXTRACTS FROM THE JOURNALS OF MESSRS. BECKER AND BERGFELDT.

IN our number for May we inserted extracts from the Journal of Messrs. Becker and Miersohn to their return to Warsaw. We now present our readers with extracts from the Journals of Messrs. Becker and Bergfeldt, during a short tour made by them in the months of September and October following. In these Journals are contained numerous facts of the most pleasing kind, which induce the hope, that as many run to and fro, knowledge shall be greatly increased.

2d Sept. Mr. Becker observes,

Left Karazan for Garwalin. We told some Jews that we had books for them to sell; some young persons came; on showing them the translation of Genesis, one asked why **אלהים** was not translated? We answered that this could not be properly translated in the singular, it being in the plural. (The above question was asked also in K.) After some more conversation and seeing some of our tracts, he left us, promising to come again and inform the others of it. Another young man also came, and when he left, we invited him to come to us to-morrow for the purpose of studying with us, as they call conversations on religious subjects.

Sept. 8.—Some Jewish children came to the public-house we called in, and I spoke to them on the fall of man and the promised Deliverer, but the mothers of some of them called them away, and would not even allow them to accept of a copy of Genesis. Af-

terwards, some of the same children, some women, and two adult Jews came in, but the women withdrew again as soon as I began to speak to them; and the two latter, who appeared very ignorant, listened to what we spoke to them without making any objections or reply: they also left soon. No other Jews made their appearance, and from the number that were together in the synagogue, I should conclude there are but few in the place. These circumstances determined us to leave sooner than we had intended. After another endeavour to get into conversation with some women who were near the house, we set out for Zelichow. From what I have been able to learn from a Jew, two hundred to two hundred and fifty Jewish families live in this place, and among them many Chasidim. I was particularly encouraged by this information, and hope the Lord will enable us to do here something for his name, though we may also expect to meet with opposition.

Sept. 9.—Thank God we were not disappointed in our expectations. On shewing a copy of Genesis to a woman, two Jews came up to her, taking it out of her hand to look at it, and on our telling them we had also other books, immediately came to our room. One asked leave to take a book home to his house close by. This was the means of exciting the attention of others, all the neighbourhood being inhabited by Jews. In less than a quarter of an hour the conflux of Jews began, which lasted for several hours, until being both exhausted, we were obliged to beg them to leave us alone to take our dinner. After dinner, it was the same again for several hours, until we were again exhausted. Books we did not give away, except to such, of whom it seemed altogether likely that they would read them. But so much the more we have spoken to them, even almost the whole of the time. The greater part of them that were here being illiterate, or, as I should rather say it seemed to me, in some measure prepared by the Lord to receive the word, we were able even without much interruption to place

the truth before them respecting the Messiah. And this not at one time or to one party only, but almost the whole of the day, to many who were here successively. I welcomed them several times with the words, "We are come to tell you that Messiah has redeemed us and you from sin." The force of which words I felt almost as often as I uttered them, and I hope they were not spoken in vain. The number of Jews who were with us I estimate at far above one hundred, many of whom were from neighbouring villages, being here for the fair. After all our caution in distributing books, we gave away a good many Genesis, tracts, and parts of the New Testament, and some copies of the Prophets we lent out. It was very pleasing to observe how well the Jews comprehended what we spoke, for we heard them explain to each other before our window what we had said to them.

Sept. 10.—This morning also several Jews came to our window, and in the gateway to the door of our room, to whom we spoke the words of life as yesterday. At last, however, the visits of aged persons were discontinued, and some hostility was manifested, and pieces of a copy of Genesis were thrown into our window. This determined us to set out for another place, leaving the Jews here to consider what they have heard. Some persons, however, still came, to whom we spoke, until we came away in the afternoon.

Sept. 11.—At Lukow I entered a Jewish shop to buy something; a pamphlet lying on the table, treating of the ensuing holy days, afforded an opportunity of telling the Jewess who was in the shop, that we had Genesis and other books with us printed much better. And as her attention had been excited by perceiving that I understood what was in the book, it was raised still more by what I told her. She, therefore, soon called another, probably her sister, and the conversation turned upon Messiah, some more Jewesses and also some men joining in it. After some time one Jewess went away, saying, "As to Messiah having come already, I know not what

to say." I then fetched a copy of Genesis and one of Luke; upon entering the shop again many Jews and Jewesses followed me. The Jewess mentioned first, immediately bought Genesis, and wished also to buy Luke, when I told her, that it speaks of the Messiah in whom we believe; and she as well as the other females, expressed a desire of having the other parts also of which I had told her. Whilst speaking to them, a Jew came in, who some years ago had got a New Testament and a tract from me at Warsaw; with him and others the conversation then turned on Messiah's coming and suffering for our sins. After some time, however, somebody having said something to the woman who bought Genesis, I observed her joy abated, and she put the books on the table with indifference, as if she did not wish to keep them; upon which I returned her the money, but still begged her to read the books; and after conversation on both sides, I left them. Coming home, I spoke to some Jews in the room of the public-house, but they were altogether disinclined to hear me speak of Messiah. The landlord said, "Speak to me of any thing, but not of Messiah." Several others said the same. I renewed my visit there again, but met with the same reception. In the afternoon, they behaved a little more friendly, and some also accepted a copy of Genesis. Towards evening, I had an opportunity of speaking to about ten or more, for an hour; the conversation ended in a friendly manner. At a later hour, some who were present at the former conversation, came to us, and one who appeared particularly sincere, received a New Testament, one Genesis, and a Psalter, for which he kissed my hands. The son of the landlord also begged for a New Testament, which we gave him.

It is gratifying to learn from what follows, the great call there is for Bibles:—

Sept. 12.—We may now say that the Jews in Lukow have also received the word of God, as well as heard the Gospel preached to them. This morning we were literally crowded with Jews.

We began by a Hebrew Bible being sold to a Jew for 3 francs: this attracted the others, so that in a few hours we sold eighteen more, and several New Testaments and many single parts of Scripture. If we had been in possession of many more Bibles, we might have disposed of them. Many tracts also were distributed. The overseer of the synagogue also accepted a New Testament openly. All this however, was attended with a great deal of noise. Notwithstanding, at intervals, I had opportunity to speak to numbers of Jews of the great truth of the Christian religion; and after dinner also Brother Bergfeldt spoke for more than half an hour to a considerable number in the room. Brother B. has been very unwell to-day and yesterday, from a cold. After we had thus delivered our message to the Jews in L. and brought the word of God amongst them we thought good to set out for another place.

Sept. 13.—*Siedlice.*—Having come here almost without books, and being engaged to be back in Warsaw by next Sunday, on account of the English service, we remained here only till 11 o'clock. In this time we conversed with several Jews in the Jewish public-house, some of whom listened quietly, but one, being reminded of the love which Christians had for them in sending to them the word of God and the glad tidings of Messiah, who died for their sins, said, "We do not want such love." To the landlord, Brother B. shewed that Jesus proved himself to be a true prophet in every respect, that, therefore the Jews were bound to hear him, even when confessing himself to be the Messiah, and that they are justly punished by God according to the prediction of Moses, because they did not hearken to him. The landlady also received a copy of Genesis: Late in the evening we arrived again in Warsaw.

GERMANY.

LETTERS FROM MR. R. SMITH.

(Continued from page 227.)

MR. SMITH afterwards speaks of his prospect of being able to get schools established for Jewish children at Breslaw and Cracow. Under date Nov. 28, 1827, from Eisleben, he gives an account of an interview which he had with some of the family of one, over whose case there still hangs a veil of impenetrable mystery. It will be perused with considerable interest.

We called upon the parents of Solomon; his mother returned with us to the inn, preferring speaking with us there, rather than in her own house, lest she should be observed by the Jews. After a long conversation about her son, in which she assured us that she knew nothing of where he was, she said she would come again next day (the sabbath) in the afternoon, when all the world was asleep. By all the world, she meant the Jews—a singular idea prevailing amongst them, that it is very devotional and profitable to sleep on the sabbath, under the impression, that while they are sleeping, the soul leaves the body and ascends to heaven, to study the Talmud. She begged hard for the children of Solomon, saying, that her pecuniary circumstances did not enable her to render them that assistance they needed. Soon after the old lady left us, came her husband, one of his sons and his grand-daughter, the daughter of Solomon. After this, we had several conversations with this venerable old Israelite, who appeared to enjoy coming to us, to talk of his son, the Mosaic and Christian religion, at intervals making us feel, or at least attempting to do so, how superior the former is to the latter by such remarks as the following:—‘My son *cannot possibly* have returned to Judaism, for if he had, he would *certainly feel for his children.*’ It was with difficulty that we got to see the son of Solomon—at

last, however, he came with the old gentleman, and the mystery vanished. He has, I have no doubt, been suspected of being not very favourable to their creed, and I think, had we given him the least encouragement, he would gladly have thrown off his Polish garment, and have followed us to seek Mr. Way or some other good friend. He is a very respectable looking lad, has an intelligent countenance, and an air of modest deportment. His mother and her present husband, to whom she has been married about three years, reside about fifteen English miles from Lemberg. As it was not much out of our way, we called upon them. When we came to the village where they reside, we sent for them both to the inn. The man came; we told him that we wished to speak with his wife in his presence. He replied, ‘Very well;’ appeared a little embarrassed, and went away. After waiting a considerable time, came a messenger to say, that she was not at home, that she had driven out that morning in her cart, but might probably be at home in a short time. We told the messenger that we strongly suspected him of falsehood, and after having given himself great pains in vain to make us believe him, went away.

Reichardt now went to the house, and found it shut with a padlock on the door. A relation of theirs (as we afterwards learnt) came, and with great subtilty endeavoured to draw out of us what we wanted with them. Reichardt, after a little conversation accused the man of lying, who, to our great astonishment, excused himself by saying, that there was no harm in a lie in certain cases; that God himself had lied to Abraham in his conversation with him and Sarah, and that Rashi has so explained it in his commentary. Now I do not possess this book, and have no means at hand of knowing positively if it really is so, but it ought to be examined by those that have, or can have access to it, and refuted if so explained, as such an interpretation may be the source of enormous evils. The commentary of this man, is certainly one of the most

formidable barriers to the conversion of the Jews; hence the great necessity, as I have often urged, of giving them a better in its stead. The curiosity of these people was so excited by our inquiries, that the man just mentioned, and the present husband of Solomon's wife, when we were about two miles from the village, came after us full speed in a cart: we halted, and after a little conversation, they proposed fetching the wife of Solomon, if we would remain half an hour at a little public-house near where we were, to which we consented. About the time stated they came, and many things were talked over. She assured us that she had heard nothing of Solomon, since their separation in Hamburgh. Her present husband, with whom I had a good deal of conversation, from my account of Christianity, thought it could not be so bad as the Jews usually imagine. Much pleased was he to hear that we have no images in our churches, and he blamed Solomon for not remaining at his post.

Mr. Smith afterwards proceeded to Brody, in Galicia, which he found chiefly inhabited by Jews.

Brody.—This singular town, on account of the vast number of Jews that reside here, and the very small number of Christians, who appear to be lost in the great mass, made a very singular impression upon my mind. About thirty thousand Israelites crowding about the streets in every direction, with but here and there a solitary Christian to be seen, is both singular and interesting. Brody may emphatically be called the Jerusalem of Galicia.

Many of the Jews here are wealthy, but by far the greater number are very poor, and still smart under the rod of oppression. We found access to many of them, but nothing unusual occurred.

On Mr. Smith's return he met with a small colony of agricultural Jews in the vicinity of Lemberg, of whom he thus speaks.

On our return, in the neighbourhood of Lemberg, we fell in with a small colony of Caraites, who have a small

synagogue and a rabbi. These people are all agriculturists; each one has a little land which he cultivates with his own hands with the assistance of his children, the rabbi making no exception. Their tenets and peculiarities are well known, their physiognomy is quite oriental, their language a dialect of the Turkish. The other Jews told us that they speak a language among themselves, which no one understood but themselves. We named many things to them, and asked them to tell us what they were called in their own vernacular tongue; they did so, and we found that with but two or three exceptions, the words were all pure Turkish.

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In Dresden, I met with Mr. Wolff's brother, who was preparing for baptism, and is going to bring his five children into the school there. He appears, as far as I could judge from two short conversations with him, to mean it sincerely. In person, he is the picture of his brother, and in manner not unlike him.

Under date of Berlin, Dec. 17, 1827, we find some pleasing testimonies to the increase of religion amongst influential persons in the Prussian dominions.

At the particular request of his Excellency Count Einsidel, I came to Berlin by way of Eisleben, in order to confer with the Rev. K. Kranishfeld, whom the Count is very desirous to engage for the school, that preaching the Gospel may be connected with it. I have had the pleasure of knowing this gentleman several years as a man of rare and sound piety, combining the most amiable and excellent spirit. Mr. Hawtreys will, I have no doubt, recollect his brother, whom I introduced to him in Paris, then domestic physician to his Imperial Majesty the Emperor Alexander of Russia, but now domestic physician to his Royal Highness the Duke of Cumberland, and Professor of Medicine at the University in Berlin.

On my arrival here, I took the earliest opportunity to make my plan known to the friends of Israel, who

were much pleased, and promised their assistance if we should want it. Knowing intimately one of the aid-de-camps of the Crown Prince, I had no difficulty in getting introduced to those gentlemen whom I wanted to see, who also highly approved of it. Farther steps cannot be taken until I return to the continent, when I hope to lay a plan before the government in Breslau for their sanction. What a blessing for Prussia to have such men at the helm! The king sanctions and aids every thing that can be of real service to his people. The princes and princesses, many of the nobles and ministers, do the same.

I was much delighted to find so many truly excellent people in this metropolis. At a prayer-meeting which I attended on the Sunday evening I was there, and which was held at a nobleman's house, I met above thirty persons of the first rank, among whom were the two aid-de-camps of the Crown Prince. "That which makes my residence so sweet in this town," said one of these aid-de-camps to me, "is the great number of Christians who are seeking salvation and holiness with their whole soul." The professors at the University now are most of them men of sound piety and distinguished attainments; the clergy are men fearing God and working righteousness zealous for the glory of his name, and the extension of his kingdom upon earth.

Many officers of the army, whose acquaintance I had the pleasure of making, I shall ever remember with affection for their truly Christian spirit. The aid-de-camp of the youngest son of the king, whom I saw often, is a young man of very distinguished piety.



LETTERS FROM MR. O'NEILL.

THE following communication is from Mr. O'Neill, dated Hamburg, Sept. 7, 1827, and affords ground of encouragement to the friends at home, as well as the Missionaries abroad, that though gradually and silently, the work of the Lord is going on among his ancient people

in that place, and that from among the rising generation of the Jews, shall spring up a seed to serve him.

During the last three months, I have been actively employed with our little school, which still continues under many trials and difficulties. I believe I mentioned to you in my last, that one girl had been added, since which others have made application, but I suppose partly from fear of the Jews, and partly hoping we may make some offer of money to them to send their children, they have as yet been withheld. However, the children that we have, are making very considerable progress in divine things, as well as in other useful branches of learning. During the last quarter I have had visits from many Jews, some German, and others of them Polish; the latter I have always found less prejudiced against the truth; they hear and receive the word with thankfulness. Several copies of the Scriptures have been distributed during the last quarter, besides some Hebrew tracts. I must not omit to mention, that two Jews, by trade butchers, one from a small town on the Rhine, and the other from a small town on the Polish frontiers, were amongst the others. They came here for the purpose of making a profession of Christianity, but not being able to get them any employment, I was forced to send them to Count von der Recke's institution at Dusseldorf. It may surprise you to hear from time to time, that we cannot in this large mercantile city find employment for our converts, but the cause is simply this, that Christian workmen will not work in the same shop with Jews, as the following fact, related to me by a clergyman of Hamburg some little time since, will prove to you:—"A union of working men having discovered that one of their companions was a Jew, immediately expelled him from their society, and declared they would work with him no longer, although they had done so for several years previously; consequently he was deprived of support. This reverse of circumstances drove the poor fellow and his wife to

despair. The wife after a few days went to the clergyman whose church she and her husband were in the habit of attending for some years, and asked him to baptize her husband; the clergyman knowing them both to have been regular attendants upon his ministry for some years, made no scruple in complying with her request, and baptized him. The following morning the husband joined his union again, and continues to hold his situation unmolested by any of his fellow labourers." This anecdote was told me by the clergyman who baptized him.

Mr. O'Neill writes further, under date of Nov. 19, 1827 :—

Mrs. O'Neill and myself have lately visited together some Jew families here, and which we intend to continue as opportunity will permit; we were received every where very kindly, but particularly by the parents whose children are in our school; they all expressed themselves very thankful for the education of their children.

A young Jew named — has been with me; he came from Berlin, recommended by Professor Hallowell. His wish was to be instructed in the Christian religion. I gave him a German New Testament, and requested he would read it attentively, and assign to me some reason why he wished to become a Christian. He came again a few days after his first visit, and told me that the Christian religion must be the only true one; he had been led to think that the Messiah was only promised to the Jews, but since he has read the New Testament, he finds that there is no respect of persons with God, and that the Messiah is to be the Saviour of the whole world. What struck him was, the reading of the narrative of the Syro-phenician woman.

Another Jew, named L. a native of this place, called upon me some little time since, with whom I had a long conversation on original and actual sin, and some of the prophecies. I pressed Dan. ix. 26, and Isa. liii. As he objected to our translation, I gave him a Hebrew Bible, and begged he would translate for me, and give me his opinion of the passages as he went

on, which he did. When I pressed Dan. ix. 26. as a proof that Messiah was to be cut off as a sacrifice, but not for himself, he replied, "O that Daniel had never been admitted into the holy Scriptures!" and went away soon after. The same afternoon I paid a visit to his family, who are rather of a respectable class amongst the Jews here; the mother, a woman of about sixty, heard me with much attention, while I explained many of the prophecies of the Old Testament. She also seemed much interested in the account I gave them of the proceedings of the Missionaries amongst the Jews in Warsaw.

LEVANT.

EXTRACTS FROM THE JOURNAL OF THE REV. J. WOLFF.

A PACKET has been received from Mr. Wolff, dated Smyrna, Dec. 20, 1827, in which he gives the account of his embarkation and voyage from Malta to Smyrna.

After relating the purport of the farewell sermon which he delivered at Malta in Mr. Wilson's chapel, he mentions that he embarked on board the *Isis* on the 4th of December, and there met a Turkish Effendi, who had been taken prisoner in the battle of Navarino, and brought to Malta in a Russian frigate, and who was returning to Constantinople in the *Isis* by way of Smyrna. Mr. Wolff writes—

As he (Muhammed Effendi) speaks Persian, I entered into conversation with him; he said, that perceiving I was a Philosopher, he would tell me what was written in a book, called *Asar Amedee*, "It is written there, (said he) that when the time shall come that the brother shall betray his brother, the son rebel against his father, and the daughter against her mother, then will be the time that Jesus Messiah (Ysa Meseeah) shall come down from heaven and reign on

earth." This soon led to a further conversation with the same Turkish gentleman, and as we were detained in the harbour of Malta by a contrary wind, I returned on shore with him for the evening, which he passed with me and my dear Lady Georgiana and some friends.

Mr. Temple, the Missionary, was called upon, and he read the Scriptures and prayed in English, and I myself prayed afterwards in the Persian language. I gave to the Turkish gentleman the Turkish New Testament, and he read in it for a considerable time. I then desired him to tell me the origin of the custom which the pilgrims of Mecca observe in casting a stone towards the devil: he told me the following

Mahomedan Legend concerning Abraham.

Abraham, the friend of God, the Creator of the world, sat one night in a tent, when suddenly a voice came from on high, saying, "O Abraham, carry thy son to a mountain, and offer him to me as a sacrifice." Abraham looked about, but saw no one; he said to himself, perhaps this was the voice of Satan. The voice came again, crying aloud, "O Abraham, offer thy son Ismael!" thus the voice was heard seven times. After this, the angel Gabriel (peace be upon him) appeared to Abraham, and said, "O Abraham, the Lord sends salutation to thee; bring thy son to a mountain, and sacrifice him!" After this, he took Ismael, and said to Hagar, "Bring a robe and a knife." Hagar said, "What wouldest thou do with it?" Abraham said, "My friend has commanded me something which I must accomplish." After this, she brought the robe and the knife, and Abraham took Ismael, and brought him upon a mountain. Satan went first to Hagar, and said, "O Hagar, dost thou know where Abraham has carried Ismael?" Hagar said, "The friend of Abraham has commanded something to Abraham which Abraham is now about to do." Satan said, "No; but rather he is gone to cut off Ismael's head!" Hagar spat, and

said, "Leave me, infidel, for thou art Satan! My soul, my son, my husband are the gift of my friend, the most merciful and compassionate and only true God; he has commanded it, and to him I give back every thing!" Then Satan went and took hold of Ismael, saying, "O Ismael, where art thou going?" He said, "The friend has commanded something, which we are now doing." Satan said, "He is going to kill thee." Then Ismael understood that it was Satan, and took a stone, saying, "O Satan; my friend, the most merciful and compassionate God, has thus commanded my father, saying, Kill Ismael: and I shall not oppose the execution of the command of God." Then he threw a stone, which blinded Satan in one eye. Satan escaped. Abraham bound Ismael's hands and feet, and Abraham's heart melted within him; therefore Ismael himself said to his father, "Bind my hands and my feet." Abraham attempted to cut off his head, but the knife turned, so that it did not penetrate the throat of Ismael, (for Gabriel turned the knife,) and then Gabriel said, "Why dost thou not perform the command of thy friend, the Lord, the most compassionate, the most merciful?" Abraham replied, "The knife does not cut." Ismael said, "O father, perhaps as thou dost see the face of thy son, thy heart begins to fail, and thy hand becomes weak, therefore cut from behind my neck:" and he turned his back. Abraham (Ibrahim) then made the attempt to cut off his head, but still the knife would not cut. Abraham in anger threw the knife against a stone, and the knife cut into the midst of the stone. Abraham said to the knife, "Why dost thou not cut through the neck of my son, since thou art able to cut through the stone?" A voice came out of the stone, saying, "O Abraham, Gabriel doth not suffer me to cut through the neck of thy son." After this, Gabriel came and appeared to Abraham, and brought a sheep, and said, "Thy friend sends peace unto thee, and sayeth, Abraham has performed my command, let

him sacrifice the sheep instead of Ismael; Ismael is accepted." After this, he offered the sheep. In commemoration of this event, the Mussulmans kill a sheep upon a mountain near Mecca, called Arefaat, and throw seven stones towards Satan.

This history is likewise to be found in a book called Muarez Annabowat.

Dec. 6.—We embarked again on board the Isis, where I met with two Greek pilots from Milo, and two Greek pirates who had been taken, but were acquitted, as no evidence sufficient to condemn them was to be found. I gave them four Testaments in the Greek language: and to my Mahomedan friend and to his servant, I gave one Turkish and one Arabic New Testament, and a Persian Psalter to each.

Dec. 7.—Muhammed Effendi the Turk, made me a present of a beautiful Koran. I preached to him Christ as the Son of God. He asked me to-day whether I had seen at Jerusalem the famous *Black Stone* which is suspended in the air? I replied that there was no such thing to be found in Jerusalem! He replied, "Why should it not be possible? God who suspended the clouds in the heights by his power, can likewise suspend a stone." I replied that I did not deny the *possibility*, but the *fact*. It is remarkable that this superstition about the *Stone*, exists among all the nations of the East, whilst they stumble upon that stone, which is the chief corner stone, who is called the Shepherd, the Stone of Israel, Jesus Christ, the Son of God. We perceive by this, that many of those superstitious sayings have originated from some truth. I have no doubt that the stone which Jacob set up for a pillar, and upon which he poured oil, gave rise to many sayings in the East.

Dec. 8.—Muhammed Effendi observed, that when the people of Sodom sinned in the time of Lot, the Lord destroyed Sodom; and that the Mahomedans were punished in the battle of Navarino on account of their sins and iniquities. I was glad to hear such an observation from a

Mahomedan in the presence of my English friends, for I interpreted to them what he said, and observed that it was a lesson which Christians ought to learn from this Mahomedan. Muhammed Effendi expressed himself happy to find that the English do not worship images, of which he expresses the greatest horror.

The following meditation and prayer, which are next inserted in the Journal, shew in what manner the writer's mind was exercised and affected during his voyage.

Meditation.

Lord Jesus, I have now left behind at Malta the wife of my bosom, and a dear babe, for the purpose of going to proclaim thy Gospel in a land of war, to proclaim thy Gospel of peace in a land of strife, to proclaim thy Gospel of light upon a soil of darkness. O Lord, give comfort, joy, health, and consolation to the wife of my bosom; be thou, O Lord, her husband; be thou, O Lord, her brother and her sister; and preserve the dear child, and may every smile of the babe be, through thy Spirit and grace moving in her little heart. O Lord, do not suffer thy name to be proclaimed in vain, but let thy word become as a two-edged sword, to pierce asunder the heart of Jew and of Turk. And grant, O Lord, unto thy servant Wolff, that with all boldness I may speak thy Word; and do thou stretch forth thine hand to heal, so that signs and wonders may be done by the name of the holy child Jesus. And grant that I, filled with thy Holy Ghost, may speak the word of God with boldness. And do not, O Lord, suffer me to be led astray by any who might desire to follow human prudence, and human expediency, instead of following with a single eye and simplicity of heart that great command and Christian charter, which thou hast given to thine apostles of old. O Lord, hear this my prayer for thine own name's sake. Amen.

The Journal continues thus:—

Dec. 10.—I had this evening an

interesting conversation with the Turk Muhammed Effendi (who is surnamed Daghestaane) about the conversion of the Jews to the belief of Jesus Christ. Muhammed Effendi said, "The Jews are a bad people, they have forsaken the law of Moses, and have killed the prophets, and the prophet Zechariah, the peace of God upon him. You are an exception; but the Jewish nation is a bad nation, they despise all other denominations and sects; the nation is a stone." I replied, "Cannot God touch hearts even as hard as stones?"

Muhammed Effendi. The Jews are harder than stones.

Myself. Cannot God change hearts harder than stones.

To this Muhammed Effendi gave no answer, and I then preached to him that Jesus was the Son of God.

Dec. 12.—I conversed again with Muhammed Effendi Daghestaane about the felicity and comfort which a true believer in Christ Jesus feels, and of my confidence in the Jews being converted to Christ. He told me that the story of Abraham having been cast into a fiery furnace is believed by all the nations of the East.

Dec. 14.—Muhammed Effendi asked me for a whole Bible, which I gave him; and I expounded to him during breakfast the seventh chapter of Isaiah, and the second Psalm. He related to me the history of the fall of angels, and of the deluge, according to Mahomedan accounts, in the following manner:—

Mahomedan Legend concerning the Fall of Angels.

When God, the Creator of the world, had prepared a body for Adam, he commanded all the angels whom he had created, saying, "Go, and worship Adam." The first who obeyed the command of God, was the angel Gabriel. After him, Michael, Israfeel, Israel; and after them, all the rest. Satan, whose name was at that time Isaaseel went with them. God commanded him, saying, "Worship Adam." All obeyed except Isaaseel; he obeyed not. When the angels rose, they observed the face of Isaaseel had become

black: when they observed this, they thanked God that they were not punished like Isaaseel, and worshipped Adam again once more. After this Isaaseel received the name Iblees, i. e. Devil.

Mahomedan Legend concerning the Deluge.

The people in the time of Noah disobeyed the command of God. They calumniated Noah, and accused him of telling lies. One day a man of the people of Noah had a son, whom he carried to Noah, saying, "This is Noah, and every thing he says is a lie." The son said to his father, "Is this Noah?" The father replied, "Yes." At that time the father had a stick in his hand, with which he beat Noah; so that the blood flowed down the blessed beard of the Prophet. Then Noah prayed unto God, saying, "O Lord, dost thou see how they treat thy servants? O grant me patience; for I lose my patience with these people, as it is now a thousand years that I have warned them, but they do not obey. If it be ordained that they are to obey, and that their hearts may be touched, grant me patience to bear them a while longer." A voice from heaven came, saying, "Their hearts never shall be touched, for they are infidels." After this Noah became tired of this generation, and went no longer to his people for a space of forty years. The Lord then took away his blessing from that generation; the wives became barren, and the earth no longer brought forth its fruits. After this, Noah prayed against his people, saying, "O God, do thou no longer shew them mercy." The prayer of Noah was received. Then Gabriel descended, and said, "O Noah, God sends salutation to thee, make thyself an ark of wood." Noah said, "I understand not what is an ark." The angel explained it to him. And after this the angel Gabriel brought the wood, and assisted Noah in building the ark. The infidels laughed, and said, "There is no water upon the earth, and yet Noah is building an ark; he has lost his senses!" After this, God commanded Noah to bring

with him into the ark all kinds of living creatures; and Noah said, "O Lord, how can I bring all the beasts from the whole world into the ark?" The Lord of the worlds replied, "I shall command all those beasts who are to enter the ark to come unto you." And thus it came to pass. Noah made seventy rooms for himself, his sons, and the animals. At length water came forth from the earth, and from heaven it rained down upon earth, and every drop of rain was as large as a mace; for forty days and forty nights water came out of the earth, and it rained down from heaven. After this the whole face of the earth became a sea; all men and beasts were drowned; and the darkness was so great, that there was no day; neither were the sun nor the moon perceived. After this Noah prayed again: "O Lord, I see neither day nor night." The angel Gabriel then brought two stones; and from the splendour of those two stones, Noah was able to distinguish day from night. After this, the ark of Noah went around the world in six months: and then God commanded the earth, saying, "Drink the water;" and then he commanded the skies, saying, "O skies, pour no water down upon the earth;" and to the ark he said, "O ship, stand still." After this, when the heavens had ceased to pour down rain, and the earth had shut her mouth, the ark rested upon a mount near the holy city of Jerusalem, called Koofa. Then Noah remained for one month upon the top of that mountain; and after this he sent out a dove, which returned with clay upon her feet; from this Noah knew that the deluge had ceased. Noah lived one thousand years. His teeth were not decayed, no hair of his blessed beard was lost, nor become white, his strength was not diminished, and his eyes were like the eyes of a boy of fifteen years; he went daily upon a mountain, exclaiming, "There is God, and none but God; worship him." His voice was understood, not only by men, but likewise by the beasts of the field, and the birds under the heavens. The infidels threw stones at him, and left him, believing him to

be dead. But on the day following, they saw him again, carried by the Holy Spirit upon the top of the mountain, where he exclaimed as before, "There is God, and none but God; worship him, and obey him." Thus he did until he died.

Our readers may, perhaps, be amused, by one more specimen of Mussulman superstition.

Muhammed Effendi Daghestaane gave me the following description of the external figure of the devil, as it is believed to be by Mussulmans.

"The devil has but one eye, since Ismael cast the stone at him near Mecca; his beard consists only of one long hair; he is so deformed, that a child would laugh at him on seeing him; his feet are crooked and lame; he has one tail; his appearance is half red and half green; his ears are like those of an ass."

Thinking it may not be uninteresting to our readers, we will not omit the following translation of a Portuguese notice, published at Lisbon, announcing a bull-fight on Sunday, the 4th September, 1825. Mr. Wolff has transmitted it in his journal as he received it from an English lady of rank at Malta, and it is inserted more as matter of general information and curiosity, than as having any direct reference to Missionary objects.

His Most Faithful Majesty the King our Lord, by his most august magnanimity and munificence, has granted his Royal approbation to the feast of the devout brotherhood of the blessed lady of Nazareth, of the Royal Chapel of Quelez, to exhibit on Sunday next a most brilliant and pompous bull-fight, in the appropriate square of Salitre. The benefit derived from the sum, to be applied towards defraying the expence of the solemn and devout feast of the most Holy Mary, in the sacred temple situated in the place called Nazareth.

The feastus, ever grateful and thankful to such a beneficent and pious monarch, have determined to exhibit this evening to the very respectable public of this populous capital, a most brilliant spectacle, which they hope will meet the concurrence and approbation of the audience—not so much altogether for the grandeur that will be displayed, as for the pious end to which it is dedicated, which is, to God in person, in behalf of the Virgin Mary, for the manifold mysteries, revelations, and benefits which we have received in the most critical emergencies, having condescended to protect the famous and illustrious Portuguese nation.

Sixteen chosen bulls will be exhibited by his most magnanimous Sovereign mandate, in the square of Salitre. There is no exaggeration if we affirm, that their equals for size, strength, and ferocity, have never been seen in the Salitre before; we feel happy in the expectation that the spectators will be highly entertained and gratified. The entertainment to commence precisely at half-past four in the evening; and as soon as the very respectable and well-deserving inspector makes his appearance, there will be a grand display of fire-works, after which the celebrated Neto will make his appearance with his dancers, and having paid his devoirs by various equilibria, will retire, and then come forward, introducing that renowned and intrepid cavalier Sn. Joze Vincente Tinoco. The bulls, destined to die, will be equipped with crackers and fire-brands; and any person who has bull-dogs, may loose them at the cattle that are to die.

The produce of this evening's entertainment is dedicated to such a just end, that it requires no recommendation; the well-disposed and religious Portuguese are well acquainted that the blessed Virgin Mother of God has always protected this happy nation, and has co-operated towards aggrandizing the same, and therefore we owe a sacred debt that we never can repay.

Long life to the magnanimous and just king of Lusitania, long life to the

Royal family descended from the high and powerful house of Braganza, and long life to the illustrious Portuguese nation.

The Journal thus concludes:—

Dec. 18.—We passed the island of Scio, or Chios, of Homer. This unfortunate island is again in the hands of the Greeks, except the Castle, which is now besieged by General Fabvier. I had intended to furnish both the Greeks who are besieging the town, and the Turks also who are besieged, with copies of the Scriptures, but the Isis did not stop, and we sailed on towards Smyrna.

Dec. 20.—We arrived in the harbour of Smyrna.

The latest intelligence from Mr. Wolff is dated Alexandria, April 15, at which time both Lady Georgiana and himself, as well as their daughter, were in good health. They intended to proceed towards Jerusalem by the first opportunity.



CONSTANTINOPLE.

EXTRACT OF A LETTER FROM
REV. H. D. LEEVES.

It is with the deepest gratitude to Him who overrules the devices of sinful men, that we present our readers with the following short extract from a letter written by Rev. H. D. Leeves, referring to the situation of the two persecuted converted Jews at this place. After promising more ample details at a future time, Mr. Leeves adds—

For the present, I will content myself with giving you the gratifying intelligence, that I have received letters from Constantinople, announcing the deliverance of the two converts, and of the Armenian, their fellow-sufferer from prison. This has been effected through the exertions of the Arme-

nians, to whose care I had confided them on my departure, and who have been long and zealously labouring to effect this object. One of them thus writes to me :—

“On Thursday, March 15, at four o'clock in the evening, by order of his majesty the Grand Seigneur, the two poor Christian-Jews and the Armenian, Bagtasar, were liberated from the Bagnio. Bagtasar went to his own house, and the two others were sent to our Patriarch, who received them with great pleasure, and with paternal affection. On Friday morning I had the honour of going to see them, and of clothing them in their new clothes with my own hands. I consider it as a favour of Almighty God to have seen and ministered to the wants of these persons, and I thank him for that moment.

“You will learn more at length from the Vertabet Joseph the circumstances of the liberation of these now happy men. With how many trials has the good God proved them. His holy will be praised !”

I must just add, that the unhappy backslider Peter still remained in prison, when the letters were sent off. Having professed himself to be again a Jew, the Armenians did not, and could not, interest themselves about him. Providence has very remarkably ordered this matter. May he be made sensible by this additional trial, of his guilt in denying his Saviour, and may grace and pardon be in store for him also !

PALESTINE.

JOURNAL OF MR. J. NICOLAYSON.

(Continued from page 239.)

Oct. 9, 1827.—We mounted our mules this morning for Nazareth, six hours distant from Tiberias. After riding about four hours we reached Cana of Galilee, now a poor, half-ruined village, which has been laid waste this year by the locusts. Reaching the summit of the last hill, Nazareth came in sight, situated on the southern slope. This recalled our recollection to some interesting events in our Saviour's life,

and gave rise to feelings more easily imagined than described. Knowing of no other accommodation, we ventured to take up our lodgings in the Latin convent, and were received and accommodated better than we had expected.

Oct. 10.—The report here was that Jerusalem having submitted to the Pasha, was restored to its former tranquillity ; but knowing from experience how little can be depended upon in this country, we thought it best to endeavour to obtain authentic information before we set our faces towards Mount Zion ; and therefore went to the governor of the place, to enquire of him, whether he had received any official news concerning Jerusalem, but he was not at home. We called on a gentleman, whose father is consul of several powers at Acre, and who had lately come from Jerusalem. He said that though things were going well, that tranquillity had not completely been restored, and therefore he could not advise us to go direct to Jerusalem ; but we had better proceed to the neighbourhood, and enquire the latest news.

The son of the dragoman of the convent took us to the Virgin's well outside the town : but as the interest of this spot depends upon traditions and legends, we did not feel much gratified. We next called on the Greek priest, and this visit indeed was interesting. Among all Christians in this country, the Greeks have certainly departed less from the truth than the rest, and the Gospel being received with joy by them, and heard with attention, the interest which their state and character cannot but give them in the feelings of every real Christian, and true missionary, it may be hoped, will be ever on the increase. We found a copy of the New Testament in Arabic with him, given to his son by Benjamin Barker, Esq. agent of the British and Foreign Bible Society. After a short, but pleasing conversation, he took us to their church outside the town, where (they say) the angel Gabriel appeared to Mary, as she was drawing water. The particular spot is marked by a little hole in the centre of the marble pavement of

a small oratory in the church, which still supplies pilgrims and curious travellers with water from the same channel from which the Virgin drew. Which of the two legends deserves most credit, this of the Greeks, or that of the Latins, who maintain that they possess the holy spot in a cavern in their church, is of little importance; for they both differ from the Scriptures, in which there is no mention either of cave or well: but it is indeed important to consider the effect it naturally has on the minds of Moslems and Jews, to witness such ridiculous contentions amongst Christians!

Like Messrs. Jowett and Fisk, we entered the splendid chapel of the Latin convent at an hour when there was no service, that we might not witness their idolatry. Mr. Jowett has given a very good description of this truly elegant building. It is remarkable, that caves in rocks are now universally shewn as the scenes of almost all the Scripture events which are not expressly mentioned to have taken place in the open field, or on the top of mountains, and even of some of these. Accordingly, you have to descend a flight of steps into a cave, and then the priest tells you, "you are now on the very spot of the angelic salutation;" for a confirmation of which, he directs your attention to the miraculous column hanging over the very spot where Gabriel stood. With respect to the other particulars carefully preserved by, or inconsiderately introduced into their traditions and legends, I am sure we felt the truth of Mr. Jowett's remark, "to hear them excites one's pity."

Towards evening the Greek priest returned our visit. I was rather surprised that he should call upon us in the Latin convent. After a little general conversation in one of our rooms, he called me out, wishing to speak to me alone. As we sat down and talked together, the Confessor of the convent, who is the only one that speaks a little Arabic, his office requiring it, came up and inquired in Arabic, "What is this?" Not thinking he referred to us, I gave him no answer, and he went away. We soon after returned to our room, and were soon followed by the Confessor,

whose malice then broke out in the most abusive language, both to the Greek priest and to ourselves, threatening to inform against us, if we gave away or sold one single copy of the Scriptures. To give weight to his words he told us, that he had received letters from Rome and Jerusalem, requiring him to exert himself to the utmost in opposing and hindering the attempts of the English to distribute the Scriptures among the people. Though stunned by his loud voice, astonished at the malice he manifested, and confounded at his abusive language, I attempted to reason with him, and asked him, what caused this opposition to the word of God? He answered with a malicious sneer, "I have orders from the Pope, the Cardinals, and the Bishops, to oppose you, and I shall do it to the full."

I. What do the Pope, the Cardinals, and the Bishops, with all their train, concern either the Greek priest or us? We are not under their authority, and we disregard their bulls.

He. I know it; but we have a firman from the Sultan, from him who will break your head.

I. If you have a firman, produce it, and do not talk to us of the Pope and Cardinals, as though you thought to frighten us with empty sounds.

He. I do not talk in words, I talk by the sword.

I. Do you recollect what our Lord and Saviour Jesus Christ said concerning the sword?

He. To the apostles?

I. Yes, to his disciples.

He. "Go into all the world"—

I. No, concerning the sword; your quotation does not apply to the material sword.

He endeavoured to recollect something upon the subject, but could not find it. My servant, a Greek, who stood by, quoted the passage I referred to, which runs thus in the Arabic, "He who taketh the sword, shall be taken by the sword." I thought this would have raised his anger to the highest pitch, and was apprehensive of the consequences; but he appeared confounded for a moment, and then added in a softer tone, "I do not mean that I will use the sword, but I speak

by the authority of him, who has your life in his power, the Sultan; and be assured, if you sell or give away any copy of the Scriptures, I will watch you, and shall follow the person that receives it into his house, and burn the book; and I shall take witnesses, and inform against you, and I shall take care to have the sentence of the firman executed: therefore beware. Turning to the Greek priest he said, And you, do you take care.

I. It will be time enough to do this, when you shall have found that we have given away any.

As he seemed to become more reasonable, I again attempted to convince him of his sin and folly in thus furiously opposing the distribution of the Word of God. To this he replied with the utmost fury, "The Word of God, say you—say the Word of the devil."

I. Dreadfull How can you term this sacred volume the Word of the devil? You know it is an exact copy of the edition printed in Rome, by the order and with the approbation of the Pope.

He. No, you have taken away some parts of it, and altered others, so that it is altogether another.

When I asked him to bring a copy printed at Rome, that we might compare them, he repeated his assertion, and went away, saying to the Superior in Italian, "What a pity it is for these young men, who might employ their time and talents in a better way, and might rise in the world, while now they spend their time, their talents, and their money in vain. I really pity them, for they also suffer much in these journeys." The Superior replied, "They surely suffer much in these countries."

I now had a long conversation in Italian with the Superior, who is a much more reasonable man. In this conversation I stated to him the reasons for omitting the Apocryphal books; and offered to compare any part of our Arabic Bible with the Romish copy. This, however, he declined, not knowing Arabic, but he produced the Italian Psalter, printed by the British and Foreign Bible Society, and shewed me the words, "*questo libro é proibito*" printed on the front leaf of it. I told him that this

was Martini's translation, which had been approved by Rome; and added, if therefore there be any errors in it, this is not our fault, but the fault of the infallible Pope. He acknowledged that Martini's translation had obtained the approbation of Rome; but, added he, "Why? I will tell you: when Martini had finished his translation, he shewed it to Cardinal —, who said, 'True, Martini, you have undertaken a great and tedious work; but had you employed your time and talents otherwise, you had done better. In consideration, however, of your having added notes, containing the explanations of the holy fathers, to every dark passage, I think you deserve praise, I will send the work to Rome with my recommendation.' The work was sent, and on consideration of the excellent notes, obtained the approbation. Now, (added the Superior,) had you printed the notes with the translation, all would have been well, but here your error lies; you want to give it without notes, and thus you mislead the readers."

I. Well! what appears from all this?

He remained silent, but asked by his looks, what?

I. From this it appears, that Rome likes the explanations of the Fathers, but dislikes the pure Word of God; for it is the notes that must give value and credit to the Word of God.

A long discussion now ensued on the necessity and propriety of notes upon the Scriptures. His chief argument in their favour was, that without them the common people were likely to be misled, and the mystical sense of the Scriptures would be lost. The arguments I used in reply are familiar to every Protestant. He concluded with an apparently kind exhortation to me, to give up my present pursuits, and to employ my time and talents to a better purpose, assuring me, that I might in this way rise to eminence. If, however, he added, you have set your heart upon missionary work, join the Church of Rome, and your reward will be certain. I assured him, that my desire was to follow the Scriptures, and seek the salvation of my soul in the way they propose, feeling assured

that they will not mislead me; and I added, “as to securing my safety and reward by following a man who claims infallibility, and on this ground requires me to take his gloss for the Word of God, nothing can be farther from my thoughts; and I am resolved, in spite of all the enemies of the Bible, by the grace of God, to exert myself in every possible way to make all my fellow-men, as far as lies in me, possessed of the precious treasure of the Word of God—the pure Word of God, undistorted by the glosses of ever-erring men.”

He. Well, I see that your chief desire is to secure the salvation of your own soul.

I. Yes; and that in the way revealed in this Sacred Volume (taking my English Bible into my hand.)

He. Oh! my dear friend, this is not the way; enter the ark of Peter, and you will be safe.

I. My motto, which I have taken from this Sacred Volume is, “Without faith in Christ Jesus, the only Saviour, and obedience to his Word, there is no salvation:” yours is, “Without the Romish Church, there is no salvation.”

Here he interrupted me: “*extra ecclesiam non est salus.*”

I. The foundation of my faith is the Scripture, the very words of Christ, “He who believeth shall be saved.” What is the foundation of yours?

He. The very words of Christ: “*Tu es Petrus, et supra hanc petram edificabo ecclesiam meam.*”

This gave rise to a long discussion concerning the pretensions of the Pope and his adherents, founded on their perversion of this passage. He argued in the true spirit of a Jesuit, and concluded by entreating me to enter into the fold of Rome. He then endeavoured to make the Roman way of salvation more acceptable, by telling me, that if I entered their church, and did not desire to be of the clergy, I might, while they were fasting and praying, enjoy myself, and when conscious of sin, go and confess to the priest, who would absolve me, and I should be safe.

With all his Jesuitical zeal, he observed great civility, and evinced some

candour. He appeared anxious to make up for the rude conduct of the Confessor, and lamented that he had it not in his power to shew us all the kindness and love, that glowed for us in his heart. According to his own statement he is awkwardly situated, being much harassed by the rest of his brethren, who are chiefly Spaniards; and if his account is to be credited, they have, in their conduct towards each other, quite forgot the Saviour’s command; “By this shall all men know ye are my disciples, if ye love one another.” I must do him the justice to say, that he endeavoured to make up for the incivility of the others, by a long encomium upon the English constitution, (in which, however, he clearly intimated that he considered our object as Missionaries, to be political,) and by supplying us with provisions for our journey; and besides this, he repeated many assurances of kindness, with complaints at the unbrotherly conduct of his brother monks. During all this conversation, and till quite late at night, we were assailed with the scoffs and sneers of the monks who kept walking up and down before our room. The Confessor now and then entered for a moment, with such words as these, “Well; how much have you gained by your travel in this country? If the salvation of souls is, indeed, your object, how many souls have you gained? Where is there a single soul that follows you? No; be assured you will not succeed; relinquish your foolish project.” We answered thus as occasion was afforded:—“My word, saith the Lord, shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it.”

Perhaps none of the most spiritual addresses I ever heard delivered to Missionaries, by the warmest friends of the cause, were ever so effectual to encourage me to Missionary labours, as this furious opposition of its sneering enemies. The Lord reigneth. Christ’s kingdom will spread. His enemies will be confounded. Souls will be saved. Satan’s plans will be overturned. But, saith the Lord, “Not by might, nor by power, but

by my Spirit." "Is not my word like a fire, saith the Lord, and like a hammer that breaketh the rock to pieces." My heart was pained to think of the multitudes that perish by thinking and saying, "The priest is my security." Verily this is a "broad road, and many are they that walk in it;" but it leads to destruction! O for zeal and wisdom in undeceiving these deluded dupes of designing men! O for gratitude to Him, who gave and preserved to us the precious volume of revealed truth! O for the guidance of his Spirit!

We had not told these enemies of the Bible, that we were Bible-men or Missionaries, but our habit of social prayer discovered it. They might, perhaps, have observed us in prayer morning and evening, and have thought we did no more than other heretics; but, when feeling our hearts excited to this blessed privilege, by a conversation upon important points of the sacred volume, we had knelt down in the course of the day, and raised our voice of supplication to our heavenly Father, one of the monks opened our door, and discovered us in that attitude; and thus there remained no doubt of our being Bible-men, English Missionaries.

We were under some anxiety during the night, fearing mischief from them; but we committed ourselves to the keeper of Israel, who neither sleepeth nor slumbereth. My servant told me, that the Confessor, provoked at his having quoted the passage from Scripture before mentioned, seized hold of him outside our door, and gave him a good shaking, telling him to beware. We had given the Greek priest a Psalter for his son; and all the fury and threats of the Latins could not induce him to return it. No Jews are to be found in Nazareth.

Oct. 11.—At an early hour we left this place for Chifa, without seeing any but the Superior, who seemed desirous of shewing us all the attention in his power. With respect to the others, we truly felt for them that pity which they pretended for us. What feelings must opposition to the Bible, from pretended ministers of the Gospel, in a spot so interesting

as Nazareth, excite in every Christian heart. Here our blessed Lord and Saviour passed the first years of his life; but his example and his precepts are little followed by those, who now pretend to venerate the scene of his early days. We had a most agreeable ride through a country of pleasant hill and dale, with a fine view of the noble plain of Esdraelon, the north-west corner of which we crossed, and we then entered upon the plain of Acre, passing at the foot of Mount Carmel, with the bay of Acre before us. We there saw two vessels, one of which we concluded to be the English brig which had brought Mr. Macpherson to Beyrout. On arriving at Chifa, we left our baggage in the house of a Christian merchant, and went on board to Capt. Barkley.

Oct. 12.—A Latin priest dined with us on board. He was of the Carmelite order, and belonged to the convent on mount Carmel, that was destroyed some years ago by the Pasha's soldiers, but was rebuilt at his expense. This priest seemed to take little interest in religious matters, and by no means resembled the monks of Nazareth in zeal. The Christians have no church in this place, but they meet for mass in private houses, fitted up somewhat in the style of their churches. The room in which we lodged on shore, was of this kind. A small part of it, separated by a wall, represented the Holy of Holies. Here the host is consecrated and offered up, and the mass read. It belongs to the Greek Catholics, whose church has been turned into a mosque.

Oct. 16.—Towards evening I set out for Sour, which I reached next day soon after noon. I proceeded forward to Sidon, and from thence reached Beyrout on the 19th, about sun-set. As I passed Nabbi Yoonah in the night, I did not call on my friend Sheikh Abdallah; but the master of the inn reminded me that I had lent a little Arabic book to the Sheikh, and offered to call him that I might get it back. I told him not to disturb the Sheikh, but soon after he asked me again, if he should not go for the book. I said, No; but he was not satisfied, and asked a third time, if I did not wish

to have my book back. I found, however, that his object was to get the book for his son, and therefore, I gave him another, which he received with much apparent gratitude. I produced the little tract, and read to him some of its extracts from the sermon on the mount; and this gave me an opportunity of making some remarks, which both he, and my muleteer, a Moslem, heard apparently with attention. The innkeeper requested a Psalter also for his son, which I promised when I came again, if I found that his son had read and understood the tract I now gave. On enquiry, I was surprised to find that he was a Maronite, a sect, which next to the Latins, is most hostile to the Scriptures. I accounted for his readiness to receive books, and attend to instruction, from his being here out of the reach of the priests. Opportunities of this kind may be improved to great advantage, and, under the Divine blessing, be productive of much good, as I can now both read and speak Arabic with tolerable fluency. I am resolved, therefore, in future not to stop at any place without reading and expounding the Scriptures to any I can find, whether Christians, Jews, Druses, or Muslems.

Oct. 20.—By the Lord's blessing, we arrived in Beyrout in the forenoon, with my health perfectly restored, and I was much refreshed by joining my dear missionary brethren, after an absence of nearly a month.

Oct. 21.—An English frigate, that was taking Mr. Barker, late Consul of Aleppo, to Alexandria, was just getting under weigh when I arrived. Expecting that she would touch at Sidon, I copied out some more of my journal, and wrote a hasty letter to London, and sent off to Sidon this evening by my returning Mucaro.

Oct. 22, Lord's-day.—Mr. Abbot, the Consul, having come down from the mountain to meet Mr. Barker, came to our house to attend divine service. I preached from Ephesians i. 3, 4.

Oct. 23.—Began to make arrangements for leaving this place, and settling at Safet.

Oct. 26.—The report to-day is, that the Pasha's troops have all been cut to

pieces in Jerusalem; the commander been taken prisoner, and the governor of the place with him, and his beard shaved. They were taken by treachery; having on a false surrender of the city entered to take possession of it, the inhabitants fired on them from the tops of their houses. Such reports, however, do not deserve much credit.

Oct. 29, Lord's-day.—Mr. Bird read to us a Missionary sermon, preached in America, upon the precious promise of the Redeemer to his disciples: "Lo, I am with you alway, even unto the end of the world;" shewing its application to ministers of the Gospel at this day, especially to missionaries; and its importance in such an application in a number of points. This sermon was very much calculated to encourage us, and I felt my soul raised far beyond the petty opposition of our most determined opposers, and other difficulties of the work, relying on Him, "who is all in all." After this, Brother Goodell read some most interesting accounts of revivals of religion in America, given in some American papers. In these revivals, the power of Divine grace is most astonishingly displayed. They transport the mind back to primitive times, and one seems to see a second day of Pentecost. The Spirit is poured out copiously, sinners are convinced of the evil of their ways, and cry, "What shall we do to be saved?" Proud infidels give up their strongest arguments, and come with humble hearts to receive the same simple, but all-important answer: "Believe in the Lord Jesus, and thou shalt be saved." They need not be told, You must repent. Their hearts are full of remorse; they tremble at the Word of God, till the glad tidings of the Gospel are applied to their hearts by the Spirit of the Lord; they then go on rejoicing in their way Zion-ward. As I was reflecting on these things, Moses came in. After salutation he asked me, "What news?" I replied, "Most excellent news indeed. We have just been reading the most affecting account of the spreading of the kingdom of Christ, the true Messiah; it is making rapid progress."

He. Where? In your country only?

I wish it could be established in all the world; it ought to come to us also.

This is not to be considered as his real desire, but as an intimation, that had Jesus indeed been the Messiah, his kingdom would have been universally established long ago.

I. Not in our countries only, but in heathen lands also. Preachers of the Gospel are going out now in all directions. The Messiah's kingdom is spreading all over the earth, and, I trust to the Lord, that ere long, it will come to the Jews also. The Lord "will pour out of his Spirit upon all flesh." "There will be one fold, and one shepherd."

He. That is what I wish for.

I then took him into my room. A native Christian followed us, and I talked to both of them from the fulness of my heart on the spirituality of religion. Its seat must be the heart; its fruit must be holiness; its final result the happiness of its objects, and the glory of God. I was so much impressed with the glory of Christ, manifested in the conversion and salvation of sinners, that I could not but speak to them most freely on that subject. I saw this in several prophecies of the Old Testament, especially in those of the evangelical Prophet. I endeavoured to make Moses see it, but he coldly replied, "The Messiah will come in glory; we are expecting him every day, every hour, every minute."

I. Assuredly, the Messiah will come in glory; but he that will come, is the same that has come, Jesus of Nazareth the crucified. "They shall see him whom they have pierced, and shall mourn."

He attended reading in the afternoon as usual. This has been a Lord's-day indeed. Thanks be to God, who does send down his heavenly dew upon us from time to time in this spiritual wilderness, and thus refreshes our souls, and strengthens our hands, for the battles of Jehovah. True, I begin to apprehend want of these spiritual refreshments when I shall be alone in Safet, surrounded by Jews and Turks, all enemies of the Cross; but He, who is present where two or three are assembled in his name, will not

withdraw from *one* that calls upon his name.

DOMESTIC.

ANNIVERSARIES OF AUXILIARY SOCIETIES, &c.

Surry.

A SERMON in aid of the Jewish cause was preached in the Parish Church of *Stoke*, near Guildford, on Wednesday evening, June 18th, by the Rev. I. H. Stewart. Collection £5. 4s.

The Annual Meeting of the *Guildford Auxiliary Society* was held in the Town Hall, on Thursday morning, June 19th. Henry Drummond, Esq., the President, being absent, the Rev. Mr. Cole was called to the Chair.

The Meeting was opened with solemn prayer by the Rev. H. M'Neile, after which he also read the Report.

Resolutions were moved and seconded by the Rev. Messrs. Dodsworth and Hawtrey, Wm. Cuninghame, Esq. and Rev. J. H. Stewart, the Rev. Messrs. Smith and M'Neile, the Rev. Messrs. Peachey and Barker. Collection £11.

A Meeting for the poorer classes was held in the evening, at the Infant School Room, and the Rev. Messrs. Stewart and Hawtrey attended, and took a part in the proceedings. Collection not returned.

NOTICE.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, July 6.

Subject.

THE DESIGN AND USE OF THE MORAL LAW.

* * * Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Abington, William, Esq. East India House	5	5	0
Butt, T. P. Esq. by Rev. F. Close, for Heb. Old & New Tests...	20	0	0
Byard, Miss, White-street, Moorfields, collected by her	0	10	0
Harrison, Mr. collected in a Jew Box	0	6	6
Hope, Miss, Ulster Terrace, Regent's Park	3	0	0
Jones, Miss, Finsbury Square, collected by her	1	10	0
Kleinheim, Mr. Dog Row, Bethnal Green, (for Schools)	0	5	0
Lady of the Scotch Church, by Rev. J. Arundel	2	2	0
Mitchell, Samuel, Esq. Regent's Park	10	10	0
Penrose, Miss M. by J. Westlake, Esq. Lostwithiel	1	1	0
Sandferd, G. Esq. Stowey Mead, Somerset	10	0	0
S. L.	3	5	0
Thesiger, Miss C. Bloomsbury Square	5	0	0
Triston, Miss, Wilmington Square, collected by her	3	0	0
Berkshire, Wantage, by Rev. — Pridham	0	10	6
Birmingham, West Bromwich, by Mrs. Halford	14	0	0
Bishop's Norton, Lincolnshire, by Mrs. Christmas	7	6	11
Burton on Trent, by Mrs. Dancer	2	2	0
Cambridge, Undergraduates, by — Higgins, Esq.	7	17	6
Chelmsford, by Mr. C. Brown	3	3	6
Cheltenham, by C. T. Cooke, Esq.	25	0	0
Glentham, Lincolnshire, by Miss Thorpe	2	13	1
Litchfield, by W. G. Bird, Esq.	2	12	6
London: Carshalton, by Miss L. Rose	2	13	6
Freemasons' Hall, collected after Annual Meeting....	87	16	6
Ladies' Auxiliary, by Miss Rivington	17	0	0
Percy Chapel Association, by Rev. S. G. Garrard....	7	7	0
Do. Mrs. E. Walton, by Miss Smith..	5	0	0
Do. (Rev. I. H. Stewart, Minister,) collected after three Sermons by Rev. C. S. Hawtrey and Rev. S. G. Garrard, deducting 17s. 6d. expences.....	39	9	7
St. Paul's, Covent Garden, (Rev. F. Randolph, Rector,) collected after Anniversary Sermon, by Rev. Thomas Thomason, deducting 20s. expences.....	53	19	9
Wanstead, by Miss Giberne, (for Palestine Fund)	0	12	0
Manchester, by B. Braidley, Esq. (for 1826.) ..	60	19	9
Oxford, by Rev. T. Hill....	45	0	0
Penrith, by Mrs. Law	6	15	0
Prescot, Lancashire, by Rev. George Greaves	3	12	0
Scotland: Edinburgh Female, by Mrs. Mack	15	0	0
Do. Philanthropic Society	5	5	0
Do. Coldingham Society for Religious Purposes	1	10	0
Inverness Northern Missionary Soc. by A. Clark, Esq.	10	0	0
Sndbury, by Rev. J. M. Ray (Palest. Fund)	2	10	0
Tichmarsh, by Miss Powys	3	11	0
Tutbury, by Mr. J. Wolfe	12	0	0
Veryan, near Tregony, Cornwall, collected after a Sermon by Rev. S. J. Trist	3	15	1
Walton, near Hertford, by Rev. I. K. Smith	0	12	0
Warsaw, Poland, by Messrs. Hall and Co.	23	19	0
by Rev. F. W. and Mrs. Becker ..	7	2	10
Windsor, by Miss Ward	8	10	0

NOTICES TO CORRESPONDENTS.

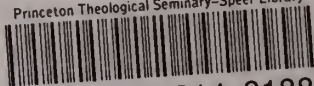
S. B. with Extract from Stackhouse.—Extract from E. Tatlock's Poems.—Charles—and One who desires the Restoration of Israel, have been received.

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Jewish Expositor and Friend of Israel
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